

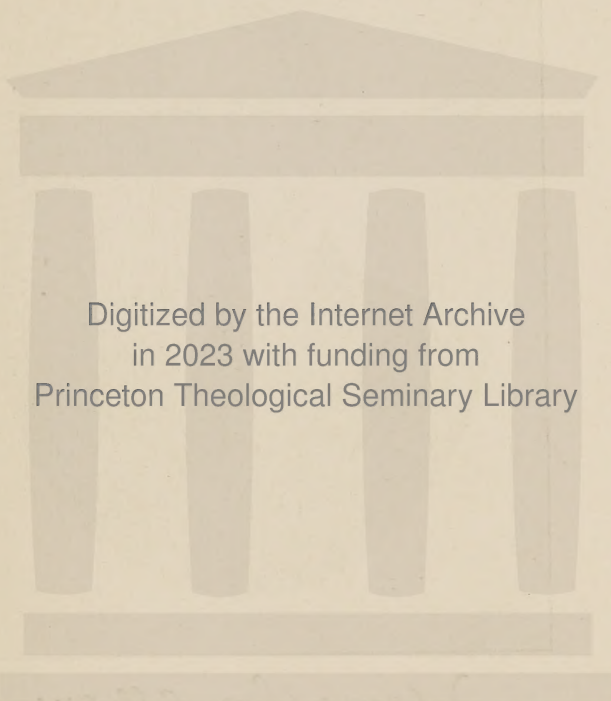
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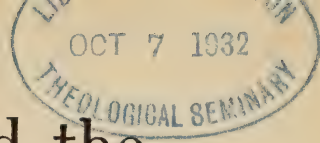


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Yours for all men,
R. E. Smith

**CHRISTIANITY AND THE RACE
PROBLEM**



Christianity and the Race Problem

By
ROBERT EDWIN SMITH
WACO, TEXAS



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To

*my Wife and Five Children, who
share with me the sentiments
herein expressed, together with
all lovers of men, this volume
is affectionately dedicated.*

Preface

THE writing of this book has been a serious undertaking. The only aim has been to do good. A mighty problem—the biggest one confronting this American nation—is tackled. It is not a problem involving clever diplomacy, for in that event it would not be so serious, but it is rather a problem involving the application of abstract justice. We are skillful enough in diplomacy, but untrained in the higher art of justice and mercy. It is easier to dodge a difficulty than to face and perform a duty.

The race problem is the most menacing problem before our nation today. Not to recognize this is to possess a degree of darkness where the light never shines. Nor will the question solve itself by being let alone. It imperatively demands the best thought and the bravest treatment of any question now involving the Nation's weal. It is rapidly approaching the acute stage, and a remedy must be sought and applied.

In one way or another the problem confronting us is as old as the history of the

racess. But we are living in an age of greater light than that possessed in other ages, and we must think and act on a higher plane than that demanded in the past. The age-long race aversion still abides with an unregenerated world, but the light of altruism and brotherhood is shining as never before, and to this light we must speedily come.

The abolition of slavery in this country did not settle the race problem. It was only the first mile in the divine plan and now we must go the second. We are no longer dealing with an ignorant and servile race, but free American citizens. Under the National Constitution every right enjoyed by one citizen is the sacred heritage of every other one. Every man living under our flag and subscribing to our Constitution is entitled to every right and protection claimed from the president down, whether he be white or black. This is the germ of the race problem. We cannot have a fundamental law looking one way while we continue to walk in an opposite direction. Our practice must be brought up to a level with our preachment. The divergence at present is wide and glaring.

The Negro cannot speak for himself at present as freely and, perhaps, as effectively

as another can. My book challenges his cause. To help the weak and oppressed is the largest service one can render. But whoever contributes to a better treatment of our sun-burned brothers, makes in the meantime a large contribution to the future tranquility and prosperity of the entire Nation. To sin against another is always to sin in a greater degree against one's self.

The South is still sensitive about the North writing on the Southern race question. It is felt that such writers are ill-advised to begin with and that they are lacking in sympathy for the white man's viewpoint in the South. This assumption will not be a barrier to my southern neighbor in reading my book with an open mind. I am "bone of his bone and blood of his blood." His problem is my problem. Our interests are inseparable. This Southland is the home of my cradle and the future home of my grave—the land enshrined in my heart's deepest devotion and the one to which I am most indebted. If I must criticise it, certainly it is the criticism of love and not prejudice.

Being the son of a slave-owner and Confederate soldier, and all of my life lived in the South and among Negroes, I feel that I

am capable of seeing both sides of the race problem and in a position to render a fair and impartial verdict. For many years I have been deeply interested in our Negro people and have given much thought to their problems. I am profoundly convinced that they have many just grievances and that a large percentage of southern white people have a superficial and prejudiced understanding of this great race. It is believed that my book will help towards a more enlightened understanding and a more just treatment of them.

I have not discussed the social status of the race question. There is little difference of sentiment between the whites and the blacks on this point. Both races believe that a separate social life is most desirable and most practical. Therefore no discussion of this phase of the question has been considered.

No doubt many of my friends will not find themselves in accord with all I have said. It is asked that judgment be withheld until the entire book has been thoughtfully and seriously read. We are facing a grave problem and it can never be settled until it approaches the high plane of a true Christian civilization.

In the hope of helping to awaken and arouse my southern brothers to the largest task and most solemn responsibility before them, I have written the present volume.

"'Tis worth a wise man's best of life,
'Tis worth a thousand years of strife,
If thou canst lessen but by one,
The countless ills beneath the sun."

R. E. S.

Waco, Texas.

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I

UNITY OF THE HUMAN RACE

THE unity of the human race, out of which grows the brotherhood of man, forms the first great moral basis of altruism. That we are our brother's keeper is acknowledged by all right thinking people. The article now under consideration is to show such unity as existing between all the races of men. This truth established, brands those who do not feel, speak and work for the uplift and happiness of all the races of men as Cainites. Brotherhood admitted, demands brotherliness. To withhold it puts the one guilty under the ban of God and all good people.

That the races of men now overspreading the earth sprang from a common ancestry is conclusively proven from every angle of approach to the subject. Without extensive elaboration of the discussion, I mention a few of the unquestionable evidences:

1. The Bible. With devout people we need offer no further proof than the inspired Oracle, for it speaks in no uncertain

terms regarding the unity of the races of men. In Gen. 1:27, 28 we read, "And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them; and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it." This is the inspired account of the creation of Adam and Eve. Referring to this same first pair of human beings in Gen. 3:20, we have this statement, "And the man called his wife's name Eve; because she was the mother of all living." That is, she was the mother of all future human beings that were to people the earth. Later, after the flood, Noah's three sons, Shem, Ham and Japheth, became the fathers of all the races this side of the flood. "These three were the sons of Noah; and of these was the whole earth overspread." Paul in his noble speech at Athens as recorded in Acts 17:26, said, "And He made of one every nation of men to dwell on all the face of the earth." Thus, both the Old and the New Testament alike ascribe the unity of all races back to the garden of Eden.

2. The Argument from History. The testimony of the Bible is corroborated by history. Those historians who have given

the greatest research to the origin of nations of both hemispheres trace their origin back to a common ancestry in Asia—the birthplace of man. The European nations are traced back to Asia, and modern ethnologists agree that the American Indian races are derived from Mongoloid sources in Eastern Asia. Thus from the cradle of the world the historian traces the different races as they spread out over the earth.

Should it be said that we have no corroborative history to the Bible's account of Adam being the sole head of the human race, and hence cannot accept a single testimony, even though it makes claims of inspiration, and, hence infallibility, the claim still rests upon another incontrovertable proof. For, if there were more than one human pair in the beginning, there was only one—Noah—nearly two thousand years later. And, happily, no accredited human history denies this inspired account of the races overspreading the earth. Indeed there is no other account. This history is unique in that it has no parallel.

Dr. Carroll, in his Interpretation of the English Bible, commenting on the Bible account of the nations after the flood, says regarding this history, "It is both ancient

and solitary. Moreover, to call it the ancient and solitary history of merely the origin of nations falls far below the facts. It not only cites the sires from whom all peoples have descended, but also tells us by whom, where, why, how and when the people of one stock and tongue were parted into separate nations and divers tongues, and by whom and in what life time came the allotment of their respective territories. It is therefore the foundation of ethnology, philology and geography; the root of history, prophecy and religion."

Thus history and every single link in the chain of evidence prove that man has a common origin, and, hence, the unity of all races.

3. The Testimony of Physiology. If man sprang from a common origin it is but natural that he should possess a common physiology. This we know to be true, notwithstanding the far-fetched efforts of a few ethnologists to prove the contrary. Comparative physiologists agree that man constitutes but a single species. The slight differences found to exist are regarded as varieties of this species. Climate, habits, and education have largely occasioned these varieties. The fundamental characteristics

are found among all the different races, thus adding the testimony of physiology to the unity of the races.

Occasionally one is found who pretends to disbelieve that the Negro is a real human being, but a highly developed type of the lower animal. While I am sure such persons are very few and scarcely entitled to courteous consideration, it may serve to enlighten such darkened minds by calling attention to a few further characteristics. Besides the general physical analogies between the Negro and other races, we find him possessing the same traits of character and responding to the same conditions as do the other races. He weeps and laughs not only as other humans, but at the same things. It is now beyond question that he can take the same education as other races and apply it with as much dexterity. It has been truthfully said that man is a worshipping animal. The Negro is no exception to the rule. He believes devoutly in God, the immortality of the soul and heaven and hell. The same gospel that wins and binds other men to the Lord finds a response in his soul. Under similar conditions his length of life is the same as that of other races.

It is exceedingly rare in nature for differ-

ent species to cross, and where this is true, the hybrid becomes sterile, whether male or female. The ass and the horse will cross but their hybrid, the mule, will not. Nature punishes the hybrid with sterility. This is not true of the Negro and other races. There is no known limit to his fertility. So, according to this law of nature, the Negro must be of the same species of the other races.

In this brief discussion of the subject I have done little more than indicate the line of truth set forth. It may help the reader to pursue the line of investigation further.

I do not maintain that it is necessary to prove the brotherhood of all men in order to prove that we should endeavor to help all men, regardless of race, color, or previous condition of servitude, but in pointing out the fact of brotherhood, the obligation to help each other is inescapable. No man is so low in the best things that go to make true and noble manhood as the man who is not constantly moved with the desire to lighten other men's burdens and help guide their feet into the paths that lead to peace and happiness. Any other purpose in life is low, mean and sordid. The following chapters of this book is an earnest endeavor to

help the reader, whosoever he may be, to see his duty towards the great and increasing Negro race among us.

The lack of harmony and true fellowship among men of all classes everywhere are most deplorable. The world stands in need of a great unifying principle that will cement the hearts of men together and forever close up the chasm that keeps us apart. An acceptance of the doctrine of the unity of the races and the brotherhood of man pave the way for an enduring fellowship that shall wreath the world in the smiles of God and the blessings of heaven.

I plead with every reader of these lines that he stop long enough to think through the basic and fundamental truth herein set forth and let them become an abiding conviction of his heart and a guide to his conduct in all of his relations to men.

II

THE DUTY NEXT

A GREAT statesman has said that the word duty is the greatest word in the English language. He is right. Every worthy act in life is a response to the call of duty. On this high plane should all lives and all of life be expended. Some duties are higher than others, and hence call louder for consideration.

A few months gone by America's highest call to duty was to enter the world war and help put down for all time to come cruelty and tyrannical autocracy and to help make the entire earth a better place for people to live upon. That she responded to that high challenge is today the despair of wicked governments and the hope of millions of oppressed people.

For this great nation to have spared herself and stood aloof from this titanic struggle would have brought down upon her the opprobrium of all future generations and the displeasure of God. But we did not spare ourselves. We counted not our lives dear

unto us. The cause was worth dying for, and many paid the supreme sacrifice.

But we live in a complex world, and in a world of increasing light and altruism. We have not fought our last battle yet and shall not until the promised golden age, like the dove of peace, descends upon us. We have overthrown our enemy, but have not conquered ourselves. "He that rules his spirit is better than he that taketh a city." It is more necessary that we govern ourselves than that we govern the rest of the world; it is better to be right than to be strong. For, after all, wrong is weak and right is strong. Whoever hopes to permanently increase his dominion must constantly add to his stock of personal goodness. There is always a worm eating at the root of evil, while the dews of heaven water the seeds of righteousness.

Now that we have brought our victorious banner home and are not looking across the Atlantic, it is a good time for us to take a look at ourselves. Our position at home is embarrassing. We have been wise across the seas while blind at home. We have been righteous in helping overthrow oppression in Europe while practising injustice in America. We have manifested more

zeal to make other people do right than to do right ourselves. I repeat, our position is embarrassing. We have held aloft the white banner of justice to the old world, while floating a black banner of injustice in the new world. The comparison is invidious while the contrast is painful and reproachful.

Our duty next is our duty nearest us. We must square our conduct with the standard of conduct we have so eloquently challenged in Europe. We have said that everybody is somebody. The mantling of ships, the marshalling of our armies, the manufacturing of our planes have declared in thunder tones that the United States of America will not tolerate the oppression of the weak by the strong. We have reiterated the time-honored doctrine that all men are born equal and must have equal privileges. Our theory is beautiful; our conduct abroad admirable; while our practice at home is contemptible. But the logic of our position will help us discover ourselves and compel us to apply our doctrine to our own fellow countrymen.

Our next greatest duty is our duty to the American Negroes. The principles for which we offered up America's best manhood in Europe is being ruthlessly disregarded and trampled upon in America. To

fail to see it is an admission of darkness that refuses to come to the light; while to see it, and then hesitate to correct it, adds insult to injury. But to many the truth of the statement is clearly apparent. All of the ten millions of Negroes know they are not getting a square deal, and every enlightened white Christian knows as much. Theoretically no difference is shown, but in practice there is often a wide divergence. The social status may be brushed aside. Much of that, however, is clearly unchristian, but in all such matters no special grievance is felt and no injustice charged. What the Negro asks for and what every consideration of justice entitles him to is fair play. He is entitled to half of the road and he is entitled to the same degree of justice in the courts that the white man gets. But he does not expect to get it in most instances. The instances are too numerous to mention, while they are often so glaring as to need no discerners of spirits to point them out. A well established principle in courts, namely: the ability of the accused to intelligently consider his crime, applied to the Negro would make his punishment oftentimes less rigorous than the white man, but the principle is not applied in the case of the Negro, and he very

correctly expects to receive the fullest measure of punishment provided by law. Certainly I do not mean to say that this rule is invariable, but the instances of its practice are by no means rare.

Germany was punished for her sins, and so America will be unless she repents and turns from her evil ways. God is no respecter of persons or nations. We are saved from the Hun; can we be saved from ourselves? Oppression of a weak nation is no worse than oppression of the weak of our own nation. "Ethiopia shall soon stretch out her hands unto God," and God always hears the cry of the oppressed and punishes the oppressor. The next imperative duty of our own country is to save ourselves by treating a weaker race among us and of us with the same justice and considerateness that we demand for the stronger race.

When God created the world He did not put forth His master stroke when He created the heavens and the earth, but when He made man in His own image. This was the crowning work of all His creative genius. He made all else for man, and made man for Himself. This fact then reveals the great heart of God and shows His wonderful love for man. And while man has not

kept his original state of holiness but has become a sinner and transgressor of divine law, yet he is still the object of God's love and mercy and of His redemptive efforts. All of God's intelligent creatures, celestial and terrestrial, who have the mind of God and are harmonizing their lives with God, are striving to bring men back to God and help them in every way to become more God-like. To look with disdain and contempt upon one of God's creatures is to offer an affront to God who made him; while to sympathize with him and help him is to co-operate with the Creator and to share His special love and favor.

“Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
‘What writest thou?’—The vision raised its
head,
And, with a look made of all sweet accord,
Answered, ‘The names of those who love the
Lord.’
‘And is mine one?’ said Abou. ‘Nay, not so,’
Replied the angel. Abou spoke more low,
But cheerly still; and said, ‘I pray thee, then,
Write me as one that loves his fellow men.’

The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had
blessed,
And, lo! Ben Adhem's name led all the rest!"

On the top of a mountain in North Wales, some years ago, were the remains of an old castle. In their midst a shepherd had built his humble cottage. Just inside of the cottage, hanging on the wall, was a large card with these words written on it:

"For the sake of the Lord Jesus Christ
Do all the good you can,
At all the times you can,
To all the people you can,
In all the places you can,
In all the ways you can,
And as long as you can."

Ought not these words to be written in glittering letters and hung upon the walls of every Christian home in the land? This is our duty, both to the weak and the strong; to everyone with whom we come in contact in life.

III

THE DUTY OF THE STRONG TO THE WEAK

AS compared with each other, the white race at present in many ways is much stronger than our black race. It does not fall in line with the purpose of this chapter to discuss the reasons for this superiority. They appear on the surface and will readily be recognized by any thoughtful and intelligent reader. Let the reasons be what they may, our duty will remain exactly the same. Whether it be his fault, our neglect, or Providence, in no way lessens our duty towards him. We may go still further and say, whether it be in the bounds of possibility for him ever to become equally strong along with his white brother, our duty towards him would remain just the same.

For one upon whom fortune has smiled to look with contempt or even disinterestedness upon one less fortunate than himself marks that person with conceit and mean spirit in the superlative degree. And the color of the skin of the one of low degree in

no sense makes the conduct less reprehensible. Yet it must be admitted that multitudes of Southern white people feel no sense of obligation to our Negro people. Our business in this world is to help it in its struggles upward. If we neglect to do this we are simply cumberers of the ground and, what is worse, a reproach to our Creator. While professing to be somebody, our conduct proclaims us to be blind, selfish and sophisticated. There is no spirit in the world more unlike God than the spirit of indifference towards His creatures. To the degree that we pray, plan and work for the welfare of humanity are we like God and reflect God. 'This is the true plumb-line by which we must be measured. We cannot possess the spirit of God without linking our lives with Him and attempting the work to which He summons His people. And this is the work of God, that we love our brother and share his burdens with him.

There are numerous ways by which we can help the Negro. Some of these ways are indicated in the following suggestions:

We can sympathize with him. The path he has been forced to tread for weary generations is a rugged one. From the days of his capture or purchase from petty savage

chiefs of Africa by the Arabs until the days of the boasted twentieth century, he has been forced to endure many hardships, privations and unequal struggles. An intelligent study of the travels of our Southern Negroes for ten or more generations must awaken genuine sympathy for them. Brought in slave ships to the North and purchased as so much chattel by Northern traders and later resold to Southern planters, he has had little opportunity to make himself a name or enjoy his inherent rights to life, liberty and the pursuits of happiness. Fifty years ago his freedom was handed him without a struggle on his own part and without his knowing what to do with it. He must strike out for himself without knowledge of self-dependence or means of self-support. Never in the history of the world did a race start out under conditions so unpropitious. While his slavery lasted, perhaps, as long as that of the Jews in Egypt, he was neither fed with manna from heaven while passing from the wilderness of his long-enslavement, nor was he given lands, vineyards and cities without money and without price. Freedom and God were his sole inheritance.

But his financial and mental bankruptcy

was by no means his greatest handicap. War always stirs up the prejudices of a people and tends to darken sound judgment and ethical reasoning. The average slave-owner, in many instances, did not feel towards his emancipated slave as he should. Hence he did not assume the most helpful attitude towards him. The attitude assumed by the North had much to do in widening the breach between the colored people and their former masters, and thus increasing the difficulties already at hand. Without education, training in self-dependence, shelter or money, he was forced to take up the battle of life under exceedingly difficult conditions. It was much like being thrown into the water and left to get out without knowing the art of swimming.

These facts, in no sense overstated, entitle the Negro to our deepest sympathy. And while sympathy costs us nothing to give, it wonderfully helps a struggling, burden-bearing soul. Let us genuinely sympathize with this mighty people in their struggles for their own betterment.

Encouragement. The foot-ball team must have its rooters to bring out the best in the team; the joint-debater cannot do his best without the presence of enthusiastic boost-

ers; and even the minister in his pulpit preaches better when he feels that his congregation loves him and is ready to follow his leadership. A thoughtful word of encouragement will help most any one and strengthen his desire to achieve his best. Many a struggling, but discouraged, boy has been heartened to pull himself together and put forth greater efforts because some thoughtful and kind hearted person has spoken an encouraging word in season.

The progress of the Negro race in this country under the conditions that obtained when he struck out for himself is little less than marvelous and entitles him to our unstinted commendation. We should give him to understand that we appreciate what he has already achieved, and that we expect him to push on in his upward struggle until he reaches the goal of self-control, educational attainment, moral excellence and normal frugality. In the bosom of many Negroes already this high purpose lives for himself and for his race. We may encourage him by expressing the same hope for his future.

The strong always owe the weak protection. This principle is constitutional and is manifest throughout the animal world. It

has many striking exemplifications in God's providential protection of His people when otherwise they must have been destroyed by super-force. The ex-president of this goodly country, Woodrow Wilson, has taught the whole world a new lesson of altruism in this respect. At the Peace Conference in Versailles he was the world's greatest citizen because he so heroically and unselfishly championed the rights of the weaker nations. His contemporaries may fail to attain unto the poise of his lofty spirit, but should they through blindness and selfishness sell their birthright to help set up a new standard of brotherliness for the whole world, later generations will follow our noble president as a light that shined in darkness. The world will soon come to look with contempt upon any person or government who, because of superior force oppresses a weaker people, and even more, who fails to lift up the arm of protection when justice demands it. The Negro needs, and justice demands, that we protect him against injustice.

Our declaration of principles regarding the European war is the highest ever held forth by a nation engaged in war. But if we ruthlessly trample under our feet these

principles in the home-land we not only stand condemned of glaring inconsistency before a scrutinizing world, but we shall to a very great extent check-mate these principles among the nations we seek to help. Having enunciated our principles for the rest of the world we are challenged to apply them at home. We are called upon to match our theory with our practice. If we have been the first to proclaim the doctrine of justice and equal rights for all nations, we ought to be the first to practice our preaching among ourselves. An ounce of example will outweigh a pound of precept. There is no logical course of reasoning that will justify a greater zeal for the welfare of our brother beyond the seas than for our brother next door to us. If we have been the first to see the light, we should be the first to walk in it. Even Germany may consistently say to us, "Physician, heal thyself." Surely every principle of justice demands that the Negro fathers and mothers who gave up their sons to help crush Kaiserism and save our country from the Hun are entitled to every blessing of freedom and sympathetic consideration of any other American citizen.

The war has broken up unethical systems,

hoary with age, but infamous for greed and selfishness, and we are to have a new world. Shall it be a "world wherein dwelleth righteousness?" If our nation is to be the torch bearer of an universal civilization based on justice and righteousness (and may it please God for her to be) she must keep her light trimmed and burning at home. But if we were called upon to meet the Judge of all the earth today regarding our treatment of the Negro, surely our hearts would smite us and our conduct condemn us.

The writer is not concerned in the present treatment of the question about methods. These will necessarily shift as the exigency of the case demands. What is needed now is the cultivation of sober thinking and a right spirit. We will never get anywhere without these. With them, it will be easy enough to discover the best methods.

In this connection I venture to suggest some ways by which we may inculcate right thinking, arouse the conscience to action, and thus hasten on the solution of the impending race problem.

First of all, the Christian ministry should accept its full share of the responsibility.

These are heaven's watchmen to see first of all the stealthy approach of evil and to arouse the people to arms. For him not to see is to convict himself of moral blindness accounted for alone in his alienation from the enlightening Spirit; while to see and yet to fail to give the alarm stamps him as an ease taker and moral coward. The prophet's voice is the most powerful and influential in all the world. What righteous course has ever been won without him? Not one. How well did our government understand this is manifest by its almost weekly appeals during the war to preachers throughout the nation to discuss from the pulpits every question affecting the success of our arms. The enemies of righteousness likewise recognize the far-reaching influence of the ministry, as seen in their efforts to silence their message against those immoral issues they champion.

God has ever had His prophets whom He has set as vanguards of every righteous cause, and he is to cry aloud against injustice, oppression, and every other evil that afflicts the land. In this he is to take no counsel of his fears. His one concern is to please Him Who has called him, even if he invites the reproaches of sinners and the

maledictions of the workers of iniquity. If he is true and fearless he is the most influential citizen in the community. I chance to know of a recent instance in which a fearless preacher completely changed the thinking of a community regarding the very question under consideration. In view of his high sense of right and justice and his characteristic alertness in championing the cause of right and morality, it is difficult to understand his apparent spirit of apathy regarding the many instances of mistreatment of our Negro people.

A faithful and united ministry could soon change the views of the people and turn the tide for fair play and constructive righteousness in behalf of these twelve million oppressed people. Let not the ministry cheapen itself by a further dilatory and acquiescent attitude towards this crying evil in our midst. Our preachers in most instances need more light on the question or else more conscience to do their duty. Let us hope it is the former.

Next to the ministry for influencing the thinking of the masses and shaping their conduct, is the public press, both secular and religious. In some instances the editor is without the needed light himself, but many

more see the light than come to it. As a rule our editors are men of intelligence and, hence, exert a great influence over the reading public. If directed aright, his pen could mightily influence the thinking of the people on this and all moral questions.

The original idea of a secular paper was to disseminate current news, but the intelligent editor soon came to feel that this was not the only function for his journal. He recognized the circulation of his publication as a means of conveying his own thoughts and opinion concerning matters of public interest. Indeed it is this latter feature that now most appeals to the intelligent editor. He helps mold public sentiment, and, through this sentiment, secures remedial legislation and fosters other interests of the public weal. "The pen is mightier than the sword," and, directed aright, may make unnecessary the sword. The editors of the country can wonderfully augment the crusade for a saner and better treatment of the Negro. Just here it may be well to suggest that the Negro can help his own cause by securing a large patronage for the secular press. The source from which the editors patronage comes wonderfully, and, sometimes shamefully, influence his editorials.

In a large way we all have to pay for what we get.

Yet another medium of great influence is the courts, and particularly the judges of the courts. The juries that sit in judgment in our courts are usually composed of men of good intelligence and open minds. The influence of judge over these men is very far-reaching. He can prejudice them for or against most any one on trial. Where the judge manifests a high regard for justice and for the integrity of the law, he is sure to create such a conviction in the hearts of these men, and thus help secure the high ends of courts—justice! Courts should never think of a man's race or condition when on trial, but the majesty of the law. It ought to be as easy to clear an innocent Negro as an innocent white man, while it ought to be as easy to convict a guilty white man as a guilty black man. Until this is true—and it is not true now in a great majority of cases—there will never be that respect for courts that is essential to the highest possible efficiency of constituted government.

Let the courts rise up to the high ends of justice for which they were ordained of God and created by man and there will be an in-

creased respect for law and a corresponding respect for the prisoner before the bar. Justice is an attribute of Jehovah, and courts are created primarily for this end. Both races must stand on a common level when confronting this highest constituted authority. Equal and fundamental justice must be preserved solemnly inviolate. Anything short of this breaks down respect for the courts, and throws open the gates for a flood of crime, and, ultimately, a reign of terror.

The times call in trumpet tones for an awakening and an alertness that has not yet been manifested. God grants time for repentance but He demands that we do it. We have had sufficient time and it is now imperative that we make haste to amend our ways and set ourselves aright with Him Who marks all of our ways and Who hears the sparrow's cry. A just God will not always tolerate injustice.

IV

MEASURING OURSELVES BY THE FINAL STANDARD—THE BIBLE

OPINIONS differ among different classes and change with the passing of time. What one class of people strongly hold to today another class stoutly oppose. Also, we find that prevailing opinions of other days are discarded by new standards of later years. Thus we cannot rely on human standards as a basis upon which to determine our duty in the higher matters of life. Few people now believe in human slavery even among those who once earnestly defended it. We must have a surer word of testimony. Since the Bible holds up the true standard by which our conduct is to be shaped, it must set forth the final standard. For 'tis true, "Nothing is ever settled until it is settled right," while it is also true, "Truth is mighty and will prevail." Until we harmonize our opinions and conduct by the Bible we are building on the shifting sands. Our house is without an en-

during foundation and will collapse when the testing winds beat upon it. The sooner we recognize this truth and conform ourselves to it the more of our life work will endure. At last every standard will come to this test, for we are daily tending towards it. The uplifted Christ is drawing men to the Cross, which means He is drawing them to God and to God's standard of life. May our eyes be anointed to see the truth and our hearts sensitized to it.

When we turn to the Bible to discover our duty towards our brother in black we find that this chapter was not omitted. Indeed it occupies a large and conspicuous place in this Divine Oracle. The painful thing about it is, it shames and condemns us.

To begin with, the Bible clearly sets forth the fact that all men are brothers; all sprang from a common ancestry, and in a broad and general sense all men are brothers. We may wish it were not so, and, the wish being mother to the thought, may deny that it is so. But our antipathy towards the facts will in no sense change them. The Jews once had as great aversion for this doctrine that brought the Gentiles into a brotherhood with themselves and made them sharers with them in the common salvation, as

any Gentile today has towards the Negro. But the Jew's aversion for the truth in no sense changed it. And the enemies of inspired Revelation today cannot blot out these eternal verities. God has written them in the Bible and placarded the earth with them. Turn where we may, this truth confronts us and compels its acceptance by all lovers of the truth. Those who would buy the truth without regard to what the truth may be, have no difficulty in understanding that all men, without regard to race, color, or previous condition of servitude constitute a universal brotherhood. Race is accidental, and not fundamental. That one man is white, another brown, and still another black is purely accidental, and cannot circumscribe the larger fellowship of brotherhood. God is not the God of Israel alone, He is the God of all men, and would have all men come to Him for salvation, that He might become their Father and gather them unto Himself in one great and mighty family.

Since God loves all races of men, and since Jesus was moved to endure the shame and suffering of the Cross because He knew through this He would draw all nations unto Himself, God condemns in us antipathy for

another race. The matchless parable of the good Samaritan, that has furnished the background for many a speech and sermon, and has been incorporated into the teachings of secret orders, was spoken by Jesus as a scathing rebuke against race hatred and race neglect. But many do not get that idea, which is clearly the dominant idea, but think of it as applying to the needy of their own race. But in the parable, it is a hated Jew that has fallen by the way, and the hating Samaritan passing by, and seeing his enemy's sad plight, forgets the enmity of long-drawn-out centuries, and binds up his wounds and provides for his utmost needs. The parable is Jesus' answer to the cynical and captious lawyer as to who his neighbor is. In other words, Jesus taught the lawyer that any man in need, though he be of another and hated race, is a suffering brother man, and not to help him he would be meaner than his despised enemy.

We cannot hold to the teaching of the parable and neglect to help the ten millions of Negroes in our midst. They need our help, and to fail to render the needed assistance puts us at once in the class of the priest and Levite who passed on without expressing sympathy or offering help. If we at-

tempt to salve our conscience on the plea that we have not particularly thought about the Negro's need, we condemn ourselves for our selfish disinterestedness that does not see and feel for others. Jesus did not go through the world blind to its needs, but rather He went about seeking to do good, and wherever He went He found those in need of His help. We are to do likewise if we are to be regarded as His disciples. Not to see is a sin within itself oftentimes. Jesus rebuked such blindness when he charged the Pharisees with having eyes to see and seeing not. As He came not to be ministered unto but to minister, so we are to follow His example.

The more lowly the people at our door, the greater our opportunity to walk in the steps of Jesus in holy service.

“Each true deed is worship; it is prayer,
And carries its own answer unaware;
Yes, they whose feet upon good errands run,
Are friends of God, with Michael of the Sun;
Yes, each accomplished service of the day
Paves for the feet of God a lordlier way.
The souls that love and labor through all wrong,
They clasp His hand and make the circle strong;
They lay the deep foundation stone by stone,
And build into eternity God's throne!”

But many think that the Negro is inherently an inferior race, and because of his inferiority we are not to concern ourselves about his betterment. Several things may be said regarding this conception. In the first place, his inferiority is accidental and not fundamental. The reasons for his present inferiority lie on the surface, and the same things that are responsible for it, would have produced precisely the same results had they obtained with any other race. The correctness of this statement is inescapable when we go back to the fundamental truth of the unity of the races. Not to see it proves one's inability to reason logically. His present status being due to the influences that have played upon his race for weary generations, and not inherent with him, we are encouraged to help him throw off his shackles and to attain the best of which he is capable. But even if the Negro's inferiority is inherent and fundamental, that would be no excuse for our refusal or neglect to help him. We are commanded to condescend to men of low estate, and our Lord made of Himself no reputation, and took upon Himself the form of a servant that He might lift up the race unto Himself. There is nothing else in the world

worth living for but to serve, in all possible ways, a broken, burdened and struggling race. Whoever misses this conception of life shall live an unhappy life on the earth and turn up as a despised slacker and sinful ingrate at the judgment.

Nor are we to fail in our duty because of adverse criticism. Silly and sinful people may criticise us. They have always done so. What good cause has escaped their reproaches? Not one.

Men who have moved the world upward have always been those who did not stop to consider whether or not the world would applaud or condemn their course. It goes without saying, that a self-seeking person can never be a reformer or a real factor in world-progress. If we take counsel of our fears we play ourselves down to the level of ease-takers and time-servers, and become contemptible to God and brave, red-blooded men.

“They are slaves who fear to speak,
For the friendless and the weak;
They are slaves who fear to be
In the right with two or three.”

Every successful movement for the betterment of the world has had to come up

through much tribulation because of those who had the spirit of Belial and not the spirit of God. Jesus was accused of being in league with the Devil, and He said, "If they have persecuted Me they will also persecute you." That goes with it, and it is to be expected by everyone who champions the cause of right against wrong. But this should not deter us. An approving conscience and the approbation of an All-wise and pitying God are compensation enough for whatever we may suffer from unjust criticism. Our first care should be to avoid the displeasure of God and then the reproaches of our own heart. Duty is above all consequences. It commands us to take no counsel of our fears. It is performed in the assurance that God will take care of the consequences.

"You are the hare of whom the proverb goes,
Whose valor plucks dead lions by the beard."

A large percent of the people will approve and commend the prevailing mistreatment so often unrighteously meted out to our American Negroes, but certainly no one who seriously reads his Bible and prays for grace and wisdom to harmonize his life with

the will of God, will for one moment countenance such conduct. The Bible is to be the Christian's standard in all things. As we obey in the matter of Christian baptism, we are to obey in the matter of Christian conduct. 'This is the Christian's Oracle and must be the final standard by which his life's work shall be judged. "They that are wise shall shine as the brightness of the firmament."

Jesus fixed the final and only just standard of conduct when He laid down the principle commonly called the "Golden Rule." "All things whatsoever ye would that men should do to you, do ye even so to them." Our conduct towards every human being, if just and right, is to square with this principle. It is not for us to say whether he will appreciate it or respond to it. The supreme question for us to determine is, are we acting on that high principle that we desire applied to ourselves, when we are the object and not the actor? If our conduct falls short of this standard we are culpable before God and all right-minded people. We must often apply this acid test to ourselves to discover whether we possess the spirit of Christ. All the jars, strikes, wars and rumors of wars that afflict the world today

are due to the lack of an application of the spirit embodied in the "Golden Rule." Nor can there ever be peace on earth until this spirit inculcated in the Sermon on the Mount is the dominant spirit of the world. Let this principle become universally regnant and the world's hurt would be healed in a day. This law of the Kingdom of Heaven requires that we forgive, forbear, and that we ever be ready to lend a helping hand. It enables us to forget the past and hopes for the best in the future. We must apply this principle to the brother clad in black as well as the one dressed in the garment of white. "This is the law and the prophets." This is the final standard.

V

MOBS, THEIR DEEDS AND PREVENTION

LYNCHING is the foulest blot on American life. It is iniquitous, seditious, outrageous and damnable. Not one good word can be said for mobs and their deeds in a civilized country with its courts and constabulary. A mob-uprising is always more reprehensive than the crime it undertakes to punish; for it is a number of criminals seeking the life of a single criminal. Oftentimes it is a response to a wicked desire to wreak vengeance on a hated human being, rather than a desire to uphold the majesty of the law, and punish crime. A mob is an usurpation of constituted authority vested in others by the sovereign laws of a free people and is intolerable because its actors assume, and teach by their actions, that the courts are either unable, or else unwilling, to uphold the majesty of the law. A mob, therefore, is an excited, sense-dethroned, blood-thirsty, morally-depraved, bunch of outlaws flamed with the

fires of hell and bent on the work of hell. Mobs, bomb-throwers, and red-handed anarchists are all good bed-fellows and should be given the same kinds of beds to sleep upon, and have the same kind of nightmares in their dreams.

Every instance of lynching is a blow at the heart of ordered law and humane justice. In thirty years there have been 3224 deaths by mobs in the United States. Many of these mobs have not been satisfied with the mere speedy death of their victim, but have employed all the arts of torturous diabolism in destroying their helpless victims.

President Wilson has fittingly expressed the sentiment of every one hundred percent American when he said: "It may be added, that no man who really loves America and is loyal to her institutions, can justify the infamous acts of mobs, while the courts are open and the States are able and ready to deal with lawlessness." This country must strike with terror every mob-uprising until this baneful, perfidious element of society shall be forever afraid to show its guilty head.

Laws, courts and offices are constituted for the ends of justice. The first step to organize a mob is a denial that these sub-

serve the ends for which they were created. Mob-action proclaims that these are either incapable or indifferent. They feign zeal for punishing law-offenders, while offending the law themselves. Every argument for letting mobs go unpunished is an argument for letting all offenders go unpunished.

There is no ethical grounds justifying mobs. They controvene all sound principles of organized government. The following facts show these statements to be undeniably true:

1. They violate both human and divine law. The laws of the several states provide an orderly way of dealing with criminals. These laws seek to punish the guilty and protect the innocent. Time is a necessary element in securing these ends. All thoughtful men recognize this truth. God sought to hedge against the ruthless excitement, and hasty work of the avenger of blood by appointing cities of refuge whither the fugitive might find protection from his would-be assassin until his guilt might be established beyond a reasonable doubt. It is upon this divine principle our courts seek to operate. To abridge this method of judgment is to violate the wisdom of both God and men. Wonderful presumption must possess those

who fly into the face of these standards, hoary with age and wisdom and approved by experience.

2. Mob-action tends to break down respect for all laws, human and divine. When people wink at organized laws and constituted authority, the flood gates of anarchy are thrown wide open and civilization turns backward towards barbarism. It is a short and easy step from the infraction of one law to another. It is the law-breaker, and not the law-keeper, that imperils the State and becomes a burden thereto. Laws should be obeyed or else repealed.

3. Mobs and their deeds outrage public sentiment. This cloud of lawlessness would be darker and more lowering than it is if it reflected the sentiment of the average citizen, but happily this is not true. The overwhelming majority of the people condemn such methods. I am not saying that the sentiment against lynchings is as strong as it should be, for this is not true, otherwise our country would have fewer such outrages to stain the name of this great Republic. But I think I am correct in saying the vast majority of our citizenry condemn it. The whole thing, from the first step of a depraved and low-browed son of Belial to the

retreat from the fiendish and murderous deed of the gang, violates every principle of sound government and humane justice. It is as devoid of any merit as the pit from whence it originated.

4. The uprising of a mob calls together the criminally-inclined in a community and each one adds fuel to the fire until it becomes a conflagration not easy to check. The heat of the excitement takes away sober reflection, while stirring up in the meantime all the baser nature of the crowd until it becomes a howling mob without sense or a sense of justice and mercy. The first black man that appears frightened at this sweeping avalanche of human fury, becomes its victim, and is soon run down and executed without trial or protest. To protest his guilt only adds fury to his tormentors and fagots to his funeral pyre. It is a spectacle worthy of hell, while justice cries to heaven for the rocks and mountains to fall upon the guilty perpetrators.

5. In considering the evils attendant upon mobs we must take into account the psychology of these lawless outbreaks. One man usually starts the mob. His spirit is easily communicated to others of similar temperament and immoral propensities, and

these "birds of a feather flock together." Each addition to the crowd stimulates the excitement until a fit of frenzy possesses the whole. Young men, caught off of their guard, are swept into this tornado of death and devastation. They soon imbibe the spirit of the crowd and champion its work of death and destruction. Thus their moral sensibilities are blunted to the point where they can never live upon as high a plane again, and their moral and religious influence is greatly depreciated thereby. Never again can these fagot-bearers carry the torch of civilization to its top-most hill. Men usually try to persuade themselves, as well as others, that their deeds are right. "The desire being mother of the thought," self-deception becomes easy and ruinous. The aftermath of the lynching, when all of the invisible returns are in, is as bad as the lynching itself. Mobs must be outlawed in order to save these young men.

6. Lynching once had its defenders on the ground that it directed its actions towards those only who were guilty of outrageous crimes. But, just as might have been expected, its diabolical work is no longer confined to the rapist, but it finds its prey among all classes of offenders. Thus, again we

have the natural results of the psychology of wrongdoing. Transgression of one law leads on to other violations. The gulf between the funeral pyre of the despoiler of woman's virtue and that of a common offender is by no means an impassable one. If Lazarus could not pass over the gulf between him and the rich man in the flames of hell, with water to cool his parching tongue, the mob finds no moral difficulty in shifting its position so as to destroy any one against whose life it has sworn vengeance. Let the person who would condone the work of mobs reflect, for no one may feel safe with this hyena at large; safety lies in putting this beast securely in the cage.

7. Again, lynching tends to punish the innocent and let the guilty go free. Time is an indispensable element in determining both guilt and the degree of guilt. When once a mob has caught a Negro (as is usually the case) and murdered him, it is presumed that the guilty has been punished, and, therefore, no further effort is made to ferret out the crime and to apprehend the real perpetrator. Indeed, if the criminal can make a get-away he knows another will soon be ruthlessly murdered for his crime and he can go forth unsuspected and un-

afraid until his lustful eye seeks out another victim. Without doubt, lynching, instead of deterring and repressing crime, encourages it. The criminal very correctly reasons that it is easier to flee from a mob for a day than from a nation's constabulary for a lifetime. In this day of lightning-like communication with every part of the country, together with trained detectives and skillful and alert officers, it is only a matter of time until law-breakers find themselves in the meshes of the law from which there is no escape. On the other hand, the rapist having successfully outstripped his frenzied pursuers and found a haven for his lecherous soul until the excitement of his crime is soon abated by the thought that he has suffered his just deserts, is emboldened to repeat himself again. Without doubt the work of mobs is responsible for the freedom of criminals and for the multiplication of crime.

8. Finally, lynching is wrong because it takes away the opportunity of reflection and repentance. Eternity is a long time for a human being to suffer in hell. God is a merciful God. He pardons the criminal if he repents and seeks His mercy. Lynching robs him of the opportunity to repent. A hasty execution means vengeance rather

than punishment; or, to put it another way, it means murder rather than upholding the majesty of the law. Just here the courts must take heed to their ways. They must not commit crime in order to prevent crime, or please the rabble of the country. Time must be granted to one class of criminals, as well as another, to prepare for death and eternity. This cry against the law's delays is a foolish cry, and does not proceed from serious minds and thoughtful people. While the courts should brook no dilatory methods in bringing the guilty to trial and punishment, they must recognize that undue haste manifests weakness and subverts the ends of justice and mercy. When a prisoner is in the hands of the sheriff there is no further fear of him harming society, and, both he and the State should have sufficient time to establish his status before the law. When a prisoner is before the bar it is evidence that crime has been committed, but it is not conclusive that the criminal has been apprehended. Time is a necessary factor in determining this. Then, when the jury has rendered its verdict of guilty, let there still be a reasonable time for the guilty soul to make the best preparation possible to meet God.

Having shown that lynching is wrong in spirit and method, the question arises as to whether this growing evil in our several states can be checked. If we have to answer negatively, then we are in a sad plight as a nation. Surely no government can long endure that cannot control itself and maintain the respect of its citizenship and, what is more, the favor of God. The question raised is vital and fundamental. It strikes at the very heart of our national existence. We must preserve order and righteousness or we must perish. There is no alternative. It is a function of government to preserve order and punish disorder. Inability to do this shows the government to be weak and inefficient, and it cannot abide. On the other hand, if the government is equal to its manifold tasks, but winks at its duty and becomes derelict, then it forfeits its right to exist and must soon pay the penalty of its truancy.

But I am an optimist in this respect. I believe our country is sound at heart and possesses the best government on the earth. But just as we have outlawed other evils among us, such as the licensed liquor traffic, we must now awake to this insidious foe and muzzle it. While we are deporting alien enemies, we must deal out justice to the

foes of our household. His citizenship should by no means grant him immunity from this lawlessness.

It may be said, however, that those things that lie in the realm of possibility are not always easy to do. We are facing a big task and a high and holy responsibility. And we shall need all the wisdom and strength at our command. Our neglect in the past has greatly increased our difficulty now. The first appearance of a cancer is more easily cured than when its poisonous roots have spread throughout the body. All helpful agencies must be harnessed up and pull together in order to surmount this hill of stubborn obstacles. The following are some of these agencies that should be set in motion:

1. Light is the only thing that expels darkness. The light of truth and righteousness must be turned on and kept shining until all the foul darkness of lynching is expelled from our country. Foul things thrive in the dark, but wiggle and die in the light. Let the light be turned on until sun, moon and every twinkling star in the firmament unite and focus their burning rays upon this cesspool of death.

2. The public school. It has been said with much sagacity, what you want in your

nation, teach it in the public schools. The States support public schools in order to make better citizens of the people. But it is not as important for a boy to know how to bound a State as it is for him to realize the meanness and danger of mobs. Our schools attempt to inculcate patriotism in the youths of the country. Let such teaching be applied to mobs. Let it be shown that lynching is unpatriotic; that it strikes at the very heart of ordered law and stabilized government. Let the text book define the word criminal. One is a criminal when he commits crime. Law-violation is crime. Mobs violate the law against murder, therefore everyone who helps or abets the work of lynching is himself a criminal. There is no escape from the logic of it. At least one day out of the year should be designated as anti-mob day. The very designation of such a day would have much to do in making sentiment against mobs. The day should be made prominent by making it a community day. A thoughtful superintendent or principal could map out a program that would be both interesting and convincing. It is more important for the State to raise good citizens than to raise good sheep and goats. "How much better is a man than a sheep."

If it should be said that the matter involved is not of sufficient importance to justify putting it into a school program annually, such disclaimants are manifestly superficial students of the times through which we are passing. The effect upon our youths would be powerful, and it would make it practically sure that they would never become a party to the infamous crime of lynching. Twenty years of such instruction in our schools would mark the passing of the most wicked and most threatening of all lawlessness.

3. The public press has done much to create sentiment against this form of lawlessness, but it has not done its full duty by any means. Indeed some of our papers have been shamefully derelict regarding this evil. The daily and weekly papers now go into nearly all homes. These papers bear the frequent news of new mob-uprisings and tell of horrible deeds committed by them. If the papers would follow with strong editorials, denouncing the work of mobs, it could be but wholesome to the reading public and go far towards enlightening our young men against such brutal criminality.

If we could disseminate the correct information as to the real import of mobs among

all classes of people, the difficulty in forming a mob would be much greater because the people, realizing what participation in such a movement means, would hesitate to knowingly degrade themselves and place such a stain upon their community. There is no other agency for the dissemination of such information as the papers.

4. Already our college presidents have started an organization among themselves to combat lynch-law. This is good in every way. These honorable men are looked to as leaders of thought and men of intelligent perspective. Their voice against mobs will find a listening ear and a believing heart. Let this organization come to the front and express its full influence. It is needed now, not tomorrow.

5. Still another class, clear-visioned and strong, with the prophet's voice must not spare this deadly upas tree. Truth visualized is powerful, but truth trumpeted with a divine unction is most powerful. Again, the pulpit has not been heard as often as might have been against this dark crime. Every step of the mob is inhuman and outrageous and every pulpit should fulminate against it until mobs no more disgrace civilization. Lynching is murder and murder is not only

sin, but it is one of the most abominable sins in all the category of crime. The Christian ministry champions the cause of righteousness and seeks to apply it to all the ways and acts of men. The ministry must pioneer in this reform the same as all others. If the seer is not alert and does not sound the alarm who may be expected to do so? God places him at the front of the firing line and he must shoot first. He is a leader, not a follower, but if he fails to lead worthily he forfeits the right of his bishoprick and becomes weak and contemptible to God and manly men. The soft pedal will never awaken the dull ear of an apathetic conscience nor call to arms the militant army of God against this ungodliness. It may here be suggested to the ministry that the soft pedal is worn out, but the other one is in good repair and ready for use. Try it, my brothers, and new power will come upon you from above, and new life and potency to the churches of Christ. Let your voices, clear and prophet-like, be heard above the din against mobs and their deeds.

6. Finally, while these different agencies are teaching and arousing the people against mob violence, the law-makers and the courts must accept their full share of responsibility,

and the strong arm of government must be lifted up to maintain law and order and to protect its weakest citizen. More stringent laws against mobs should be made. A sheriff who allows a mob to take a prisoner from his custody and ruthlessly destroy him should be automatically expelled from office. He has defaulted in a solemn trust and is unworthy to wear the name of a peace officer. He is sworn to uphold the law and should do so even at the risk of his life. There is not one instance in a hundred where the sheriff could not prevent lynching if he did his full duty in the matter. A little persuasion with powder and lead would have a most wholesome effect in deterring mobs, while the fear of losing a good salary would stimulate the officer to invoke this deterrent.

Grand jurors should make greater efforts to apprehend lynchers, and the courts should be more vigorous in prosecuting these criminals.

7. If the states cannot suppress mobs and bring the guilty to trial, then we should have a Federal law covering such cases. Why should not the National Government assume responsibility for the protection of its citizens in the home land, as well as in foreign

lands? She rightly demands that her every citizen, if the necessity arises, must lay down his life for the protection of his country. For this law to be just it must be reciprocal—the government must in turn put her strong arm of defense and protection around every American citizen until the courts of the land have given him a fair chance to prove his innocence. Moreover, every community where a citizen has met death at the hands of a mob is a plague spot on the body politic, and, like leprosy, spreads its loathsome and death-dealing disease to other communities. We check leprosy by isolation. Mobs should likewise be isolated—not on an island, but in the penitentiary. If the several states cannot or will not do it, then the national government must.

VI

THE UNERRING LAW OF RETRIBUTION

TWO motives are held up before us as incentives to do right. The first and highest of these is the hope of reward; the other the fear of punishment. Just as there is a sure reward to the righteous, so there is a certain retribution to the incorrigibly wicked.

Retribution follows the general law of sowing and reaping. Both our thoughts and acts are moral seed sown, which bring forth after their kind. "Whatsoever a man soweth that shall he also reap." No one is so ignorant of nature's laws as to need to be told that the harvest will be according to the seed he has sown, but many seem not to believe that this same law works with invariable precision in the moral world. When the time comes to gather in his temporal fruits he may realize that another kind of seed would have been more profitable, but it is too late to rue his bargain, and he goes forth to husband the harvest he has sown.

So it is with our moral acts; we may realize our mistake later on, but we cannot evade the reaping of the seed we have sown. We may walk off and leave to decay and to the birds of the air our temporal harvest, but we leave naught of our moral harvest. Every seed, with its multiplied fruit, must be garnered and stored in life's granary, from which we supply our table day by day. We may take the wings of the morning and fly to the uttermost parts of the earth, but, behold, they are there! We may make our bed in hell, but this harvest falls in upon us, and the dregs wrung out to others, we must drink with quenchless thirst. No more can we change this moral law than the Ethiopian can change his skin. Attempt as we may to push the bitter cup from us, but the strong hand of fate presses it to our parched lips, and with determined insistence says, "drink, drink!" and drink we *must*.

Shakespeare's stanza on Retribution may be slightly changed and made to read thus:

"That high All-seer which men dally with,
Doth turn their feigned prayer upon their head,
And give in earnest what they begged in jest.
Thus doth He force the swords of wicked men
To turn their own points into their own breast."

How wise then are the words of Holy Writ: "Therefore all things whatsoever ye would that men shall do unto you, do you even so to them."

This is a fundamentally just law. It offers encouragement to those who would do good. It makes every man the architect of his own fortune. If one does not wish to reap, let him desist from sowing. Or, if he wishes to reap pleasant fruits, then let him sow the seed from which these spring. The inescapable law has its foundation in a righteous God. "Vengeance is Mine; I will repay, saith the Lord." There is just one thing in all the universe for man to fear, and that is to do wrong. But well may he fear that one thing, for he has a righteous God to deal with before he is through with it. He may successfully dodge the sheriff, but the eye that runneth to and fro through the earth will search him out and bring him into judgment for his sin. The Bible, history and experience all bear unbroken testimony to this solemn truth.

The principle applies to individuals, communities, and nations. History testifies to this truth all down through the ages. The wreck of nations along the shores of time can be explained in a single word—retribu-

tion. Sin sinks nations. Go read the story of Greece, Sparta, Rome and Germany. Each in its turn looked down with arrogant disdain on the weaker nations and sought to subject these to their own unholy greed and aggrandizement. But these haughty monarchs failed to recognize that Jehovah as Lord of the universe, was looking down upon them and that they must reckon with Him before they lift the curtains of the last drama and add the concluding chapter to their unholy history. "The stars in their courses fought against Sisera," and no weapon formed against the righteous has ever prospered.

No nation has even long endured that put itself at cross purposes with God. All human strength and diplomacy are deceptive. The nation that God frowns upon must soon wither and die.

"The time is passed when swords subdue—
Man may die—the soul's renew'd:
Even in this low world of care
Freedom ne'er shall want an heir;
Millions breathe but to inherit
Her forever bounding spirit—
When once man her hosts assemble,
Tyrants shall believe and tremble—
Smile they at this idle threat?
Crimson tears shall follow yet."

Our nation desires no advantage of any other country, but is more and more coming to feel its great responsibility for the weal of these nations. This is commendable, and is entitled to the fullest sympathy and heartiest co-operation of its entire citizenship. But we must not forget that our first duty is to our own fellow countrymen. God is no respecter of persons, and the cry of oppressed Negroes cry as loudly and reach His ears as quickly as that of any other people. Those who mistreat the Negro menace the whole nation and thereby become undesirable citizens themselves. Retribution overtakes those who mistreat others. It will overtake this country unless the friends of right awake and manifest more zeal for the protection of this weaker race among us and of us.

But the lesson has an individual application as well as a national meaning. Sacred and profane history abound with examples illustrating this principle. Jacob for long, weary years went bowed beneath the poignant grief of deception practiced on him by his own sons with as much stealth and cunning as that he himself perpetrated on his own aged father. God forgave his sin, but retribution punished him for it. Haman

little thought that the gallows which he treacherously had builded with which to hang Mordecai would furnish him a lofty summit from which to make his exit from time into hades, but his sin found him out. It found him out in time to save the neck of good old Mordecai and furnish his own neck for the first public hanging in the royal court yard.

The Jews falsely swore away the life of Jesus and called down His righteous blood upon the heads of their children. Swift retribution overtook them, and for nineteen centuries they have been reaping the calumnies they heaped upon the Innocent One.

Paul persecuted the people of God, and though forgiven and called to the Apostleship, his entire future life was filled with persecutions; and he died a martyr's death. He stood by and directed the stoning to death of the noble preacher of the glad tidings, and later he came to a violent death at the hands of the Emperor of Rome for preaching the same gospel.

In the days of Louis XI he had a cruel, wicked bishop that was persecuting some of the saints of God, and the King wanted to know how he could make their punishment more cruel and bitter. "Well," said the

bishop, "make them a cage and make it so short and so narrow that they cannot lie down, and so low they cannot stand straight and they will have to be in a bent position all the while."

The King ordered the cage made, and the first one put into that cage was the bishop himself. He had offended the King before the cage was finished, and for fourteen long years the King kept him in that cage. He had to reap what he sowed. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Thousands of people with impunity, in one way and another, mistreat the poor Negro, but every such mistreatment is a thorn sown in his own pathway to prick his bleeding feet at some future day. A righteous God looks on, and He will not let you go until you have paid the utmost farthing.

VII

THE AMERICAN NEGRO IN THE GREAT WORLD WAR

HOW one behaves in the trying hour is the true standard by which he must be judged. Now, that the war clouds have drifted away, and the dust and smoke of the battlefield are sufficiently cleared to enable us to discern the true conduct of the actors in this horrid world drama, it is as interesting as it is instructive, to note how the black man deported himself from start to finish.

Wherein did he default in a trust imposed; when and where was he tried and found wanting; what bureau published an account of his court-martial for desertion or treason? Nay, in all these things he was 100 percent. loyal to his country's flag. His service subtracted from the grand total of America's contribution in smiting forever German imperialism and despotism, would leave a balance far short of what it is. As is shown elsewhere, in proportion to population, his

ratio of actual service is larger than his white brother.

All of this is a feather in his cap, and whenever we stop to count the cost of this titanic struggle, he must be awarded his just mead of praise along with all other true and loyal sons of America. If it be said, that "distance lends enchantment," and proximity lessens appreciation, then the American Negro won a most worthy place in the hall of fame.

Honorable Newton D. Baker, Secretary of War, among other things, made the following testimony regarding colored civilians, and colored soldiers: "In a most encouraging degree, it is being regarded by colored civilians throughout the country, as a privilege and as a duty to give liberally of their substance, of their time, and of their talents, of their energy, of their influence, and in every possible way to contribute towards the comfort and success of our fighting units and those of our allies across the seas.

The colored men who were subject to draft, are to be commended for their promptness and eagerness with which they registered their names for service in the National Army, and likewise mention is

made of the relatively low percentage of exemption claims filed by them. Those in the service of their country proved faithful and efficient, and will uphold the traditions of their race."

General Pershing paid, in part, this tribute: "A tour of inspection among American Negro troops by officers of these headquarters shows the comparatively high degree of training and efficiency among these troops. Their training is identical with that of other American troops serving with the French Army, the effort being to lead all American troops gradually to heavy combat duty by a preliminary service in trenches in quiet sectors.

"Colored troops in trenches have been particularly fortunate, as one regiment had been there a month before any losses were suffered. This was almost unheard of on the western front.

"The exploits of two colored infantrymen in repelling a much larger German patrol, killing and wounding several Germans and winning the Croix de Guerre by their gallantry, have aroused a fine spirit of emulation throughout the colored troops, all of whom are looking forward to more active service.

"The only regret expressed by colored troops is that they are not given more dangerous work to do. I cannot commend too highly the spirit shown among the colored combat troops, who exhibit fine capacity for quick training and eagerness for the most dangerous work."

This is high praise for both the colored civilian and the colored soldier during the World War. If any one was in a position to speak with first-hand information surely it was Secretary Baker and General Pershing. They had such information and they have passed it on to an appreciative nation.

The unique and lamented American, Colonel Theodore Roosevelt, shortly before his death, paid this tribute to our colored soldiers: "I congratulate all colored men and women and all their white fellow-Americans upon the gallantry and efficiency with which the colored men have behaved at the front, and the efficiency and wish to render service which have been shown by both the colored men and colored women behind them in this country."

A high tribute to the loyalty of Negro troops was expressed when President Wilson, before war was declared, ordered a Negro battalion—the first Separate Battal-

ion—to be called to action as guards to the president, the National buildings, the city's water supply and projects on the Potomac. Without doubt the president was moved, in appointing these guards, to secure soldiers of unquestioned loyalty to the government. Among the white soldiers were many foreigners, and even Germans, whose loyalty was not so sure. But no fear was apprehended in the Negro troops. In this his color is his unquestioned badge of fidelity to his country. Untrusted and distrusted he may fall below the standard of citizenship. But, conscious of solemn trust imposed, and the peril of his country involved, he rises to the height of a true knight, with unsullied fidelity and undying loyalty.

The 369th Negro regiment, after they reached the Rhine, were called the "Black Watch." A Prussian officer captured by the regiment is reported to have remarked: "We can't hold up against these men. They are devils! They smile while they kill and they won't be taken alive." The regiment was eleven times cited for bravery in action, and was awarded the Croix de Guerre by the Commanding French General.

A Southern white paper, in paying a tribute to the conduct of Negroes in the war,

said, among other things: "The war did more for the American Negro than several decades of peace. He demonstrated that he could fight, that his willingness and capacity for work were unlimited; that he could easily adapt himself to strange surroundings, and that he understood the purpose of Liberty Bonds, which he almost invariably bought until it actually hurt. One of the most glorious things that happened to the Negro, however, was the revelation of his absolute unshaken loyalty to the Stars and Stripes. Evidence adduced before the Senate Committee shows that German propagandists failed miserably in their efforts among the blacks. That they operated principally among the plantation Negroes of the South, and there made no headway, is significant. It is a splendid tribute to the Americanism of the Negro. It might be supposed that among men and women who are not regular readers of the newspapers, who trust to the grapevine, which makes a wireless station of every cabin, for most of their information, the fairy tales of the paid German agents would find fertile ground. But the Negro stood pat. 'You have no country,' was his insidious remark, that was dinned into his ears night and day. 'You'll

never get your Liberty Bond money back,' was another. 'You'll get forty acres of land if the Germans win,' they were told. And they were assured that victory for the 'humane German meant an end of all hangings, and instant leveling of all social lines in the United States. Many whites succumbed to these sophistries and lies, but these black millions did not. Their hearts proved pure gold and they stood by Uncle Sam. It is that same inborn spirit of loyalty to the Government that has prevented the I. W. W. from gaining converts among the blacks of the South, no matter how poor they were, or how unjust their position economically.'

An editorial from the facile pen of Henry Watterson in the Louisville Courier-Journal is worthy of mention just here. Mr. Watterson in commenting on a patriotic speech of Roscoe Conkling Simmons, a Negro orator and a nephew of the late Booker T. Washington, wrote:

"With all of his genius and culture, Roscoe Conkling Simmons is a Negro. His college degrees and personal refinement cannot change his color or blood or make him one bit less a member of a race regarded as socially, economically and mentally inferior to the white.

“That Louisville is proud of him as a citizen; that the Negro people of the country look to him for leadership, much as they did to his illustrious uncle, Booker T. Washington; that men of prominence in the nation accord to him fellowship and a place in high councils, does not change his status.

“For these very reasons, his words, spoken the other day before a gathering of his own race, should spread the blush of shame on the Caucasian skins of some who are conspicuous in the eyes of the nation just now. When men of superior learning and vaunted superior race connections, entrusted with the solemn duty of serving and protecting their country’s destiny, join with the foreign tyrant cut-throats to heap contumely upon the nation’s head and tie the hands stretched out to protect the lives and rights of Americans; when sniveling white pacifists join with all the traitor-slacker crew to invite national disgrace and ruin, well may a member of an ‘inferior race’ boast:

“‘We have a record to defend, but no treason, thank God to atone or explain. While in chains we fought to free white men—from Lexington to Carrizal—and returned again to our chains. No Negro has ever insulted the flag. No Negro ever

struck down a president of these United States. No Negro ever sold a military map or secret to a foreign government. No Negro ever ran under fire or lost an opportunity to serve, to fight, to bleed and to die in the republic's cause. Accuse of what you may—justly or wrongly—no man can point to a single instance of our disloyalty.

“ ‘ We have but one country and one flag, the flag that set us free. Its language is our only tongue, and no hyphen bridges or qualifies our loyalty. Today the nation faces danger from a foreign foe and treason stalks and skulks up and down the land. In dark councils intrigue is being hatched. I am a Republican, but a Wilson Republican. Woodrow Wilson is my leader. What he commands me to do I shall do. Where he commands me to go I shall go. If he calls me to the colors, I shall not ask whether my colonel is black or white. I shall be there to pick out no color except the white of the enemy's eye. Grievances I have against this people, against this government. Injustice to me there is, bad laws there are upon the statute books, but in this hour of peril I forget—and you must forget—all thoughts of self or race or creed or politics or color. *That, boys, is loyalty.*’

“The speech is a classic and shows the orator to have the tongue of true eloquence, but its merit lies in its high, patriotic spirit as voiced in his noble utterances. And the thousands of black faces that looked up at him possessed but one spirit—the spirit of undying loyalty to the Stars and Stripes. In every heart, whether man or woman, the deep-swelling response was a hearty ‘Amen.’”

The war is over and the dust is sufficiently cleared away to enable us to see things in their true light. As we now read the terrible past we see the millions of American Negroes marching in solid phalanx for the dethronement of tyranny and militarism and the establishment of a world-democracy, of which, please God, they shall possess a righteous share. The man who would begrudge him this heaven-born boon, in view of the sacrificial part he had in this awful world-drama, has a heart devoid of a true sense of justice, and is incapable of right thinking.

VIII

NEGRO CHARACTERISTICS

IN all races there are many characteristics common to all. This is as must be expected since all races have a common origin. But as conditions of long-continued centuries have made marked differences in complexion, physiognomy, statue and modes of thought, there are likewise traits peculiar to each race. The Greek admonition to "Know thyself" is well, since we know far too little of ourselves, but it is further true that we know less about others. And it may be truthfully said that we know more about the bad in others than the good. This is due in part to the fact that our knowledge is off-hand and not from personal contact and close observation. Too, our knowledge is regarding their crimes and short-comings rather than their virtues and good deeds. A thousand good works go unchronicled while their crimes are published broadcast. Another potent fact goes far in helping to form an adverse judgment of the Negro race—the whole race is judged by the crimes of

the few. This prejudice is further augmented by race aversion which gives color to all the bad they do.

Now, certainly our Negro people are not the only sinners in the world, and if we judged ourselves by the same principles we judge them, we would discover that the oceans do not separate between their sins and ours. But we usually dupe ourselves into believing what we want to believe. If our eye is single we see the good rather than the bad, but if our eye is evil we see only the bad in others. This explains the biased judgments and wholly erroneous opinions of many people regarding the black race. This superficial method of determination has all the weight of unquestioned evidence and is largely responsible for the dislike of many white people for Negroes.

Before coming to a consideration of the characteristics of the race, I must admit that many bad things could be pointed out, for this people is not without their peculiar sins and weaknesses. But their sins, in an exaggerated and magnified way, are known to all, and need not be reiterated here. It is the purpose of this chapter to bring out the other side, of which many are ignorant and sceptical.

Having all of my life been a sympathetic friend of our Negro people and having had an opportunity to study their characteristics from close approach, I find there is sufficient prominence to set forth a number of traits equal to the number of Jacob's sons when he mourned Joseph as dead.

Fidelity to a trust. How far we can depend upon one whom we wish to trust is a question asked by thousands daily. Into every relation of life—business, social, domestic and religious—this inquiry protrudes itself. The saddest tragedies of life have often grown out of surprising disappointments in those who were trusted and who betrayed their trust. History, ancient and modern, sacred and profane, abound with examples of such infidelity. “Et tu, Brute!” has had its thousands of sad echoes since those burning words fell from the lips of the surprised and betrayed Roman, in the long ago.

Faithfulness to a trust is one of the highest traits obtaining among men, and, happily all nationalities have a rich heritage in hosts of its citizens who possess and exemplify this trait of character. This is pre-eminently true of our colored race, and many instances of its solid worth could be cited. If you put

your life into his hands he will die for you if needs be. Our ex-president—himself a Southern man and one familiar with the Negro people—recognized this fact when he chose those of this race to guard his own life during the recent world war.

The South's peerless and lamented Henry W. Grady, in an immortal classic, paid this tribute to those faithful slaves who protected their white masters' wives and daughters during the Civil war: "We remember with what fidelity, for four years, the Negro guarded our defenseless women and children, whose husbands and fathers were fighting against his freedom. To his eternal credit be it said that whenever he struck a blow for his own liberty he fought in open battle, and when at last he raised his humble hands that the shackles might be struck off, those hands were innocent of wrong against his helpless charges, and worthy to be taken in loving grasp by every man who honors loyalty and devotion."

In all the annals of human history there is no other instance of such fidelity, under such trying circumstances. Not only did he sacredly protect dependent women and children, but by faithful toil supported them. Not a year during that war was there a time

when Southern Negroes could not have ended the war in a fortnight and set themselves free. But his thoughts were not for his own betterment but for the care and protection of those left in his charge. The slave-owner could never have enlisted in the Confederacy had he doubted the fidelity of his slaves to support and protect his loved ones in his absence. I repeat, the example is without a peer and demands sincere appreciation of the living sons and daughters of the Confederacy.

Gratitude. Ingratitude is one of the basest sins in the world. To be the recipient of the benefactions of others and yet be without heartfelt appreciation for the same, marks one with ignoble and mean spirit. Shakespeare expresses the normal feeling of all towards the ungrateful in these words:

“ I hate ingratitude more in a man,
Than lying, vainness, babbling, drunkenness,
Or any taint or vice, whose strong corruption
Inhabits our frail blood.”

But, just as ingratitude is detestable, gratitude is a great virtue in whomsoever possessed. This is a marked trait among our Negro people.

It may be said that he shows greater

gratitude for acts of kindness because he has fewer of them to excite this quality of soul than others more fortunate than himself. This may be true, but as matters now stand, he evinces genuine appreciation for all benefactions and for those whom he recognizes as his real friends. Kind words, and loving, helpful deeds are not wasted upon the desert air when given to this people.

Forgiving. Malice and revenge are seldom discovered among the American Negro. It is well that this is true, for he has had to endure much injustice and contumely. Had he, like the aborigines of this continent—the Red man—meditated upon the ills suffered from others, and harbored a day of revenge, he would have been a miserable creature indeed. Fortunately he has in most instances forgot or forgiven his wrongs and saved himself from the unfortunate distemper of the feelings of outraged fortune. His heart has been enabled to sing away his misfortunes many a time because he could forget. He has been like the Savior on the Cross in this respect. Surely God has tempered the wind to him in this sore trial.

Happy. Despite his lack of many things that are supposed to increase one's store of peace and contentment, the Southern Negro

has wrested a goodly share of happiness out of his straitened environment. If happiness, as some suppose, is the summum bonum of life, then he has not lived in vain. Happiness is a state of mind or soul rather than the state of one's estate, and whoever attains unto the land of smiles, laughter and good cheer has a goodly heritage for this mundane sphere. He can mock at sordid wealth and fleeting fame, and smile at Satan's rage and face a frowning world.

Humorous. His fine sense of humor enables the Negro to extract fun from many sources. He is naturally witty himself and has a keen relish for humor in others. Bob Taylor, of national fame as a politician, statesman and popular lecturer, says of the old-time Negroes: "They are the most humorous race of people on the earth, and they weave a melody into every task they perform; every leisure hour is filled with their mirth and their merriment." It is an enviable characteristic in whomsoever possessed, and the black race of the South possess it to a degree unmatched by other races.

Musical. It is here that the Negro is unapproached and unapproachable. His most unappreciative neighbor recognizes that he

has no peer in this trait. Himself a devout lover of music, both vocal and instrumental, he scores a high point in the production of music. It seems to be a kind of second-nature with him. He plays the fiddle and the banjo without instruction and almost without practice. He doesn't know the name of a note, but can produce a perfect harmony and delight you with an exquisite melody. Again Bob Taylor remarks concerning his Negro friends—for he was a true and appreciative friend of our Southern Negroes—"The Negro quarters around the mansion were lighted by night with bonfires and the hills resounded with the music of the banjo and the fiddle, and the merry songs and laughter of the older darkies, as they circled around the dusky young dancers, and whiled away the long summer evening. I have heard them play and sing until the very stars seemed to twinkle to their music." I think the angels must come down to listen when they sing, "Swing low sweet chariot, coming for to carry me home," and many others of their soul-stirring songs. There is a rhythmic, an euphony and a soul in their songs unequaled anywhere.

Religious. Omitting some other charac-

teristics that are sufficiently prominent to classify them, but of minor interest, I conclude the chapter with a brief mention of the Negro's religious status. As with all other races, this is the most important characteristic. Happily we find the American Negro taking high ground with regard to divine things. He is a devout believer in God, the immortality of the soul, and heaven and hell. The atheist is an unknown quantity among the race, and the Bible is accepted without question as a divinely inspired book. He has taken no stock in German infidelity, known as higher criticism. He ridicules such attacks on the Bible out of court, and devoutly believes all the miraculous history contained in the Holy Oracle. His unshaken faith in God has constituted his hope in the years of his weary waiting for the better day he longs for and knows is his rightful inheritance under the "Stars and the Stripes." In the hovel of his pilgrimage he sings the songs of Zion and hugs their promises as a balm to his bleeding heart. God is his refuge, and a present help in time of trouble.

One of the earliest religious impressions made upon my youthful heart was made by an ex-slave of my parents. We were mov-

ing from the old country community of South West Georgia to Texas. I was a lad of ten years. My father had engaged this dear old black man, whom we all loved, to take the trunks some five miles to the railroad station from which point we were to embark. While I was not a trunk, I was put in for good measure, and sat by the side of the old friend whom I was to see no more until we meet in heaven. We were passing by the old country church house where my sainted parents had held their membership for many years and in which my mother's funeral had been preached before her precious body had been laid to rest in the little church cemetery hard by. Pointing to my mother's grave, this dear old black man rehearsed to me some religious history of my mother that I had not heard before, and then, putting his humble hands upon my youthful head, he gave me some religious advise that sank deeply into my childish heart and abides with me until this day. He told me that my mother was a devout Christian and had gone to heaven and if I wanted to meet her beyond life's fleeting day, I must give my heart to the Savior and thus become a Christian in the "far-away west." I have taken the good man's advice

and am living in the hope of meeting both my mother and him in the better land.

Bob Taylor, in his published lectures, makes this beautiful and touching allusion to a former slave of his family: "Not long ago I buried one of the last of our old family darkies. He had been a preacher for fifty years. When I was a child he often led me, together with my brother, to his meetings. He had never learned the art of reading. But many a time have I seen him rise in the pulpit and say: 'My congergashun, you'll find my text somewhar 'twixt de lids of de Bible whar it reads, "Yo must be born agan and agan."' And then he would warm up with his theme until he plunged out far beyond the ratiocination of man. During the last twenty years of his life he made sight drafts upon my treasury and my wardrobe, just as thousands of old-time darkies still make drafts upon their former masters in the South, and they are always honored. When I was a candidate, Uncle Rufus was a Democrat. When my brother was a candidate, he was a Republican. When we were candidates against each other, he was neutral. The old man came one evening and sat with me in the twilight under the trees, and our minds wandered back to-

gether to the happy days of the past when he was a slave and I was a bare-footed boy. He reviewed many a ghost story he used to tell us in the firelight around the hearthstone of his cabin in the happy long ago. And there was many a joke and jest and merry peal of laughter. But as the shadows thickened around us the old darkey grew serious. He spoke tenderly of my father and mother, and his old wife, and all the old folks who had gone before. With tearful eyes he left me. But he paused as he departed, and leaned upon his staff and said:

“ ‘ You may not see me again. I has had two visions of de chariot of de Lord descending from heaven to bear me away. The next time it comes your Uncle Rufus is a-gwyne home.’ And as he hobbled away in the darkness I thought I heard a song:

“ Swing low sweet chariot, coming for to carry
me home.

Swing low sweet chariot—coming for to carry
me home.”

“ I never saw him again. Before a week had passed the chariot swung low, the faithful old servant stepped in, and was caught up into heaven.

“ As I looked upon him for the last time,

with the dews of life's evening condensing on his brow and the shadows of death falling around him, his simple words of faith in God were more beautiful to me than the most impassioned eloquence that ever fell from the lips of the brilliant Ingersoll."

The race is making commendable progress in church building and religious training of the rising generations. They are liberal and often sacrificial, in their benefactions for the support of these institutions. There are those of the race that are listening to the "Macedonian call" from the far-away Dark Continent and are planning to return to the land of Ham and give their lives for the redemption of these of their own stock and color. Doubtless this was a part of the plan of God in suffering the Negro's migration to America and the bitter toils through which he has passed. It seems that he is the best fitted to endure the hardships of that country that has been characterized as the grave of the white missionary. It is hoped that within a very few decades of years a great number of trained and consecrated Negro missionaries may go forth to evangelize his Ethiopian brother.

IX

NEGRO PROGRESS OF A HALF CENTURY

WILL a fence stand up when the props are removed? It will depend upon the quality of the rails composing the fence. Since the props of slavery have been taken away now for a little more than a half century what do the facts attest as to the solid worth of the American Negro? Has he stood still, progressed, or retrogressed? The answer to this question must largely determine the worth of the race. We may be influenced by sentiment either in favor of or against the Negro, but when cold facts are spread out before us there can be but one conclusion drawn.

In the face of conditions about as bad as could well be imagined, the emancipated race of slaves struck out for themselves at the close of the Civil war. Some of the handicaps to be contended with may be stated as follows: They were untrained in self-dependence. The average slave had never given a serious thought to his tem-

poral support. For food, clothes and shelter he depended upon his white master. His owner must manage his labor so as to get satisfactory results therefrom. The Negro was more concerned about when the sun went down than he was about the financial returns from his twelve hours of toil. Why should he care about whether his labor had been wisely or unwisely directed. The results to him would be precisely the same in either case. From generation to generation this condition had obtained. Now, it is a well known fact that any faculty of one's being that is allowed to lie dormant for a considerable time, that faculty will depreciate. The failure with the average man is not that he doesn't do enough work in the course of a life time, but rather that he doesn't do it to the best advantage. Herein lies the great difference in men in respect to money-making. Negro frugality had lain dormant for the lack of a sense of self-dependence until this faculty of the mind was in a state of subnormal development. Certainly then he must strike out as a breadwinner and a home-builder under conditions very adverse to success.

If he was without knowledge in self-support he was also without means with

which to begin. The proclamation that set him free did not set him up in business. It carried with it no legacy of land, houses, nor stock. He was given all the freedom that Abraham Lincoln had at his disposal, but everything else that went with it he could put in his vest pocket or under his pillow. Nothing plus nothing equals nothing. That is what the emancipated Negro started business with a half century ago.

It is claimed that every day spent in school will average the student eight dollars increased earning capacity. In other words, one who spends two thousand and seven hundred days in school—the number of days required to get an A. B. degree—should earn in the course of a life time \$21,600.00 more than he could earn unschooled. At the close of the war not one Negro in ten could even write his name. Thus he starts out for himself under the serious disadvantage of illiteracy.

Again, circumstances and conditions have forced the Negro to live in many instances in unsanitary quarters. Here he has had to face disease that he otherwise might have escaped. Let us hope that the day is not far away when enlightened and conscience-

quicken white people will not only help to provide better sanitary conditions for the Negro people, but even demand that unsanitary conditions be removed. The health of white people is also endangered by the miasma-breeding places where Negroes, in many instances, are forced to live.

In summarizing the handicaps to the progress of the Negro race, there must be added race prejudice. This prejudice particularly militates against the progress of the race in the matter of vocations. The Negro is restricted mostly to menial labor, thus limiting often times his wage and making it more difficult to find employment. A large percent of white people believe the Negro is divinely appointed to menial labor alone. He is to be a hewer of wood and a drawer of water. It is believed that the prediction against Canaan by Noah, when he was coming out from under the influence of his intoxication, was an inspired pronouncement against the entire Negro race for all succeeding ages. Thus his labor must be restricted to that limited sphere predicted by his grandfather Noah while he was suffering with nervous headache from too much wine and while he was peeved by the rude conduct of his second son, Ham.

Whether or not Noah is responsible for it, the American Negro is yet the victim of a prejudice that greatly restricts his opportunities to compete with his more favored white brother.

But with all the disadvantages he started with and still labors under, facts show that the race has already shown itself capable of a high degree of success. The following statistics will no doubt be a surprise to those who have not kept up with Negro progress in America.

Statistics compiled by Monroe N. Work, director of Department of Records and Research, Tuskegee Institute, show the gratifying results to all who are interested in the progress of the race. In the year 1920 the following showing is made:

ECONOMIC PROGRESS

Homes owned—600,000.

Farms operated—1,000,000.

Businesses conducted—50,000.

Wealth accumulated—\$1,100,000,000.

EDUCATIONAL PROGRESS

Per cent of race literate—80.

Colleges and normal schools—500.

Students in public schools—1,800,000.

Teachers in all schools—42,000.

Property for higher education—\$22,000,000.

Annual expenditures for education—\$18,000,000.

RELIGIOUS PROGRESS

Number of churches—43,000.

Number of communicants—4,800,000.

Number of Sunday schools—46,000.

Number of Sunday school pupils—2,250,000.

Value of church property—\$86,900,000.

PROGRESS IN PROPERTY OWNING

The year 1920 Negroes paid taxes on property in North Carolina to the amount of \$53,901,018. In Virginia Negroes owned 1,760,977 acres of land valued at \$16,390,246. The total value of their property assessed in that state is \$46,130,477. In Georgia Negroes own 1,838,129 acres of land valued at \$20,808,594. It is estimated that property now owned by Negroes in the United States amounts to more than a billion five hundred million dollars. The lands which they now own amount to more than twenty-two million acres, or more than thirty-four thousand square miles.

These achievements in a half century, under the most adverse conditions imaginable, mark the Negro race as a forward-looking, industrious and progressive people. The race is steadily moving towards the goal of financial, educational, and religious competency. No other colored race in the world is making the progress today of our American Negroes. They now have great leaders, great orators, noble preachers, poets of no mean ability and many men who take high rank as educators.

One cannot contemplate these facts without feeling that the race is to become a mighty factor in the world's future history. The present achievements of a half century are but slightly prophetic of the large and noble part they will perform in the coming years. It is usually in the school of adversity where the fiber of great philosophers and humanity-seeking men grows. Moses, Joshua and Caleb, of unsullied and undying fame, came from an enslaved race. The smooth path and the soft bed seldom furnish the world with those who know where the stones are or who can truly sympathize with bruised feet. Somehow God seems to turn to the humble and lowly when He wants men to salve the world's hurt and lead men

forward in civilization's upward march. The American Negro race is now in line to furnish at least a worthy part of a needed future Christian statesmanship.

Instead of being a liability, the Negro race is destined to become a mighty asset in American life and progress. It seems to be the plan of God down the centuries to raise up standard-bearers and reformers from the lowly and the oppressed. After five hundred years of exile, much of which was spent in slavery, the Jewish race was brought forth to blaze the road for the feet of Israel's Messiah. Prophets and seers from humble ranks touched anew the chords of human hope and moved the world Godward as never before.

X

SOLVING THE RACE PROBLEM

IS there a solution? To be able to answer in the affirmative is at once to quicken interest and give heart. But unless one may lay claim to a degree of light on this subject not claimed by others, it behooves him to speak with moderation. Yet the writer believes a remedy may be found and successfully applied. To reply in the negative is to forecast perpetual trouble for the white race and unending misery and injustice for the black man. Still, it is frankly admitted that the question raised is a serious one, and the solution does not lie on the surface, nor can it be accomplished in a day. Grace, wisdom, patience and time are all necessary elements that must enter into it and have a large place in any permanent solution of the vexing question. Various agencies have been brought forth by different statesmen and sociologists as they have viewed the problem from their respective angles of approach.

Emigration has been advocated and has

its advocates today. This plan would deport all Negroes from our shores and take them back to the great Dark Continent, or elsewhere. Certainly this would bring to a speedy end the stubborn problem as it exists today, but while terminating this difficulty it would immediately bring on others.

Two objections seem to contravene this method, viz.: Inexpediency and injustice. It is not expedient that he go away. Our whole economical system would be involved in this arrangement and its wide-spread disorganization would follow. To tear up conditions economically that have been in process of formation from generation to generation could not be otherwise than disastrous. At present Negro labor fills a large place that he seems best adapted to fill. Moreover, his exodus would be followed by an influx of millions of foreigners who know little or nothing of our institutions, customs, and laws, and who have no love for our country and her traditions. It would be like swapping a good dollar for a bad one. We would swap an English-speaking citizen for a foreign resident. It would be an exchange of a loyal American for one who in many instances has lifted up his heel against us. Yes, the jostle of thousands of

needful industries would feel the shock of his removal, while many eyes of liberty-loving and righteous-thinking Americans would fill with regretful tears in bidding their black friends farewell. Even though he were willing to "pack his grip" and depart from our land, we could ill-afford to see him go.

But, as important as the question of expediency is, it is as fine dust to the granite mountain when compared to the injustice of deportation. The Israelite went down into Egypt in pursuit of food, prompted by his own sense of need, but the Negro came to these shores by no felt-sense of need or desire of his own. Brought to this country by captors or others trading in human beings as common chattel, he came against his own will or consent. To argue that an all-wise and benign Providence was in his being brought to this country, is no argument against the abstract injustice of it. The shrewd white man buying and selling the black man from one continent to another, said in effect: "This is your future home; here you must live and die; and here your humble bones shall be buried. At the peril of your life you dare not rebel against it." He accepted the fiat of the situation. There

was nothing else to do. Thus, for nearly three centuries he has been either a slave or a free citizen over whom the proud Stars and Stripes have floated. He is today a free citizen of the "land of the free and the home of the brave." So far as citizenship is concerned he has every foundation under him that can be claimed by the president or any other citizen of these United States. Enforced deportation would be so manifestly unjust that no fair-minded person would advocate it as a solution of the problem.

To talk of solving the race problem through the medium of deportation is nothing less than silly twaddle. The Negro is here and here to stay. In our search for a solution of the question, we may drive down a stake on this point and pass on. The remedy is not here, but lies in some other direction.

Colonization in our own domain has been advocated. Under certain conditions, this method has one good thing in its favor—justice. Doubtless some of our Negroes would welcome their colonization in this country if an adequate territory was set apart for this purpose, but it is doubted that such a plan would suit a large percent. of the race. Moreover, this arrangement would

involve all the objections of deportation, while creating additional problems for the government.

Amalgamation, through which the color line would fade away, has its advocates here and there. But the majority of the race are content with their own black skins, and do not seek to change their color or solve their sore problem by a process of amalgamation. They seek nothing which is not both the duty and the best interest of our country to give them. Not one Southern Negro in ten thousand has any thought of social equality, and much less of racial amalgamation. He does not desire to intrude himself into objectionable positions repellant to his white neighbor. He asks only for an equal opportunity, along with its safeguards, that is the rightful heritage of every American citizen.

There are those who think the solution of the race problem is to come through industrial education of the black race, hence, vocational and industrial education is proclaimed as the remedy for the long-delayed problem. If the problem was one purely of Negro delinquency, then these agencies that would enable the race to master itself and bring it to a level with the white race doubt-

less would soften the asperities of the white as to close the breach between the two races. But while it is frankly admitted that delinquency plays its part in the solution of the question, it is denied that it plays the major part. Those who advocate this method as the healing art to the old sore fail to recognize that race aversion roots itself in other and more fertile soil. It is the same old age-long antipathy of races for one another that has caused wars, bloodshed and rapine from time immemorial.

The problem is not primarily a black man problem but a white man problem. It will be easier to bring the Negro up morally and educationally than to bring the white man to a right viewpoint, from which right feelings and righteous treatment flow. Happily our problem is half solved by the attitude of the Negro race towards the white race. It is not a case of reciprocal hatred, as Jew and Samaritan, and as Greek and Roman. The great majority of the Negro race harbors no ill feelings for the whites except that he feels he is not getting a square deal. He has no aversion for the race as such. Rather he aspires to equal his white brother and share with him his position and virtues.

The several solutions discussed about sum up the different theories of serious-minded and well-meaning statesmen. They possess at least the merit of honest purpose to find a solution fair to both races. But the writer does not believe the question will ever reach a solution in any of these ways, nor does he believe it desirable. Both races would be hurt in any such method. We must find, not the expedient way, but the one that meets the highest demands of our Christian civilization.

I am not unmindful that there is a white contingent, while not championing any method purposed, believes in the inherent inferiority of the Negro race and would deal with the question by superior force rather than in a humanitarian and brotherly way. This class claims to believe that the Negro race is incapable of attaining a high degree of civilization, but is living under the curse of Ham and must be treated as an inferior race. They also seem to think that they are the divinely appointed instrument by whom the curse is to be visited upon their defenseless heads. These would find the remedy in the jails, penitentiaries and the hangman's rope.

Of course the civilized world has pro-

gressed beyond the views of these low-brows, and their tribe grows fewer and more contemptible with the passing of the years. When seeking for an adjustment of this grave and ominous problem, their views, as thus expressed, are not given the respectability of serious consideration.

Before coming to what the writer believes to be the only hope of a final and satisfactory solution of the race question among us, he would call attention to two facts, which, if recognized, will hasten us on towards the goal. First, we must understand the seriousness of the matter. Conditions long-drawn-out may be very deceptive to the superficial student of the times. He is disposed to believe that as things have been, so will they continue. Such a person refuses to be awakened while he is being borne on towards the destructive precipice. If this principle were true human history would be greatly abbreviated, but it is wide of the truth. Volcanic conditions may exist for centuries before their destructive eruptions pour forth their death-dealing stream of sulphuric lava. So has been the course of the history of nations. Long-delayed retribution does not argue an indifferent God, but rather a merciful God Who grants to a

nation, as to an individual, a space of time to repent and to amend its ways.

The solution of the question has been long delayed, but it cannot and will not wait forever. Already it is approaching the acute state and must be treated with the promptness and seriousness that it demands. We must recognize that it is not only the biggest national problem before the nation, but that it is now paramount to every other problem before us. If, like Pharoah of old, we refuse to strike off the galling yoke of injustice, then we must suffer the plagues due to our blindness and our cold-hearted indifference.

Our beloved nation, yet the best on earth, but not the best it must be, must amend her ways or else pay a price for her truancy frightful to contemplate. Mercy is an attribute of Jehovah but justice is also. "He will not always chide; neither will He keep His anger forever." The hope of the nation is not in the superior strength of her army and navy nor the cleverness of her law-makers and leaders, but in the favor of God. Whom He smiles upon is blessed indeed, while all He frowns upon must soon wither and die. "Righteousness exalteth a nation; but sin is a reproach to any people." "The

throne is established by righteousness "; but wickedness will overthrow it. It is better for the present and future peoples of earth that an incurably wicked nation go down and another take her place than that she should continue as an instrument of unrighteousness. God acts upon this principle in dealing with nations.

The other fact to be recognized is, that this question must be adjusted in a way to be just and fair to all concerned. Certainly the ten or twelve millions of Negroes are concerned. God is as much concerned about the well-being of the black race as He is of the white race. He made them both and is no respecter of persons.

These two inescapable facts recognized will go far towards the achievement devoutly to be desired.

What then is the solution of the race problem? It is the same in essence as every other problem. The moral quality, that enters into all questions, is the determining point in the solution. If this be overlooked or brushed aside the settlement is not yet. No question is settled until it is settled right, or righteously. The reason for this is found in God. For any question to be settled it must meet the demands of a just

and holy God. Shallow thinkers may fail to understand this great, universal principle, but it is fundamental, and nothing is secure that doesn't rest upon this eternal foundation. To sum it up in a brief statement, it is this—for both races to think, feel and act right towards each other. There is no other solution. The problem then turns on the point of right-thinking; for as we think so shall we act. The question arises then, what constitutes right-thinking concerning the Negro race among us and of us? Surely we must have open minds and honest purpose to begin with. With this, we must strike out to the high hills from whence wisdom and understanding come and seek the mind and spirit of the Infinite One. "If any man lacks wisdom, let him ask of God." "The mind of Christ must possess us, or we shall never think and see aright on any moral question. Deep-rooted and age-long prejudices must give place to sincere purpose to discover the truth and then follow the truth wheresoever it may lead us. Without this we must forever wander in the labyrinth of darkness until we plunge over the precipice to an ignominious death.

The race problem constitutes the acid test of Christianity. If Christianity fails at this

point it breaks down at the most vital point, and is not Christianity at all. In the Kingdom of Christ there is an obliteration of all national distinctions. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free." Christ, in spirit, is the world's universal big brother, and if we have not His spirit we are none of His. He knew no color-line when He hung on the cross nor when He gave the Church His world-wide commission. To be a Christian is to desire the salvation of every man upon the face of the earth. But we may never hope to win any man to Christ unless we are Christ-like in our treatment of him. Christ broke down the middle wall of race prejudice, and true Christianity sweeps across the old chasm to extend a brother's hand to every burdened soul in need of help.

God seeks to raise us up to His own level by developing within us a universal affection, centering in Him and radiating to all of His creatures wherever found. That His task is difficult is seen in the indisposition of man to catch His spirit and join in His plans. But to claim to be disciples of His and yet fail to do His commandments marks us as either ignorant or insincere. After

all, the heal of the world's hurt will come alone through the Christ-redeemed and Spirit-illuminated part of the human race, applying the principles of Christ to all the conditions of society

The white race must take the lead in the solution of the race problem. And when I say the white race, it is meant both the North and the South. If the race problem was ever a Southern problem it is no longer such, but it involves every part of the commonwealth. It is national and not sectional. Every right-thinking white American must come to the front and share full responsibility to the extent of his ability and influence until the problem is adjusted. In the sight of heaven, if not in the sight of the government, a slacker in this great cause is as guilty and reprehensible as a slacker who dodged and shirked in the hour of his country's peril. All can help, and the help of all is needed.

The white race should lead because it is responsible for the black being here. He is the only citizen among us who did not come of his own choice. Hence, he is not responsible for being here. The white man alone is responsible.

It may not be just to our liking to say it,

but it is the sober, solemn truth, notwithstanding, that the white man has largely made the American Negro what he is. He has been the clay, while we have been the potter. This is largely true morally, educationally and financially. Hawthorne's story of "The Great Stone Face" finds a striking analogy in the black race among us morally. From generation to generation he has looked at us until we have molded him. The hideous crime for which he has often been slain without trial and without protest, he witnessed committed by the white man on his sister and mother. It is not to be expected that his conceptions of chastity could be otherwise than base under such conditions. Environment is a powerful and subtle influence. This is particularly true in the case of the weaker individual. The tree-frog is green like the leaves amid which it dwells, while the polar bear is white like his snow-clad mountain home. It is also true that the pull downward is easier than the upward pull. This is due to the fact that our nature tends downward rather than upward. Goethe said, "I have in me the germ of every crime." So has every unredeemed human being. Psychology teaches us the power of suggestion, while environ-

ment furnishes the suggestion. 'Thus, the conclusion is inescapable that the Negro race is largely the product of the white race. The conclusion is founded upon the solid rock of logic, deny it though some may. But, just as much that is bad in the Negro has been the result of a long-drawn-out close approach to the white race, it is also true that he has inherited the virtues of the better class of the whites.

Educationally the Negro reflects the white man's treatment of him. The present generation of Negroes are the sons and daughters of unschooled parents. These parents were plantation slaves, who never knew the joys and blessings of school days. Only in the rarest instances could the slave read and write. When the facts are considered, the Negro's progress educationally has been phenomenal. He has surprised the world in his educational response, and bids fair in another generation or two to be the equal of any race in this respect.

What has been said about the race in his intellectual status is also true in a financial way. Less than three score years ago he was freed and left to shift for himself. Again, in the light of facts brought out in another chapter, he has shown inherent

powers to overcome the handicap of poverty and dependence. But in all of these respects he is not keeping pace with his white brother and cannot hope to soon catch up without help. We have helped in the past but must help more in the future.

Both races must co-operate. While the greater responsibility rests upon the white than upon the colored race because of the former's greater intelligence, resources and numbers, there is much the latter race can do and must do. The best results can be secured only by both races working and counseling together. In this way each gets the other's viewpoint of the problem, and a better mutual understanding is secured. Neither race apart from the other will be likely to see all the phases of the question.

It will be good to have occasional conferences of intelligent leaders of both races, when free and frank discussion may be had. Most troubles grow out of misunderstandings. We are likely to see only one side of a question, whereas there is usually two sides to it. A plank lying on the ground, when turned over, often reveals things not seen before. The Negro is the underside of the plank. Let's turn him over and see what he thinks and how things look from

his angle. Our interests are inseparably mutual. We are bound together by the cords of national life and common destiny. Whatever affects one affects both. The law of self-preservation, aside from the higher law of brotherhood, demands that we pool our interests for the common good. Israel's doom, which was not long delayed, dated back to the year of their disunion among themselves. As long as we live together in rightful relations to each other and to God we are secure, but when these fundamental relations are reversed, we are heading towards the rocks, and the ship of state must soon go to pieces. I repeat, our interests are common; our future is common; therefore we must work together.

The colored race, as such, has many just grievances which demand redress and which we must hasten to help secure. Surely he is entitled to the full protection of the law, and a just and fair trial before the courts. Truth compels us to admit that in many instances he does not get this. There are other wrongs too numerous to mention which an enlightened conscience cannot fail to recognize. These must be corrected.

That the race problem is fast approaching the acute state, and the further fact that a

juster view concerning the race is becoming widespread is seen in the recent program for the betterment of the race, presented to the conference of Governors at Salt Lake City by the President of the Southern Sociological Conference. 'This body of serious and intelligent students of sociology represents the best class of thinkers on moral and economical questions among us. They seek to find the truth and point the way to incorporate it into the manifold relations of society. After a long study of the matter, they made the following report:

First, that the Negro should be liberated from the blighting fear of injustice and mob violence. To this end, it is imperatively urgent that lynching be prevented.

1. By the enlistment of Negroes themselves in preventing crimes that provoke mob violence.

2. By prompt trial and speedy execution of persons guilty of heinous crimes.

3. By legislation that will make it unnecessary for women who have been assaulted to appear in court to testify publicly.

4. By legislation that will give the Governor authority to dismiss a sheriff for failure to protect a prisoner in his charge.

Second, that the citizenship rights of the Negro should be safeguarded, particularly—

1. By securing proper traveling accommodations.

2. By providing better housing conditions and preventing extortionate rents.

3. By providing adequate educational and recreational facilities.

Third, that closer co-operation between white and colored citizens should be promoted (without violation of race integrity)—

1. By organizing local committees both white and colored, in as many communities as possible, for the consideration of inter-racial problems.

2. By the employment of Negro physicians, nurses and policemen as far as practicable in works of sanitation, public health and law enforcement among their own people.

3. By enlisting all agencies possible in fostering justice, good will and kindness in all individual dealings of the members of one race with members of the other.

4. By the appointment of a standing committee by the Governor of each state for the purpose of making a careful study of the causes of underlying race friction with the

view of recommending proper means for their removal."

The fact that a body of intelligent Southern men and women has proposed such a program testifies to the existence of a problem to be solved and the fact that the problem is largely one of Southern white people. Their united appeal to the conference of Governors surely will not fail to bear fruit. Their several findings and recommendations are in line with the best thinking on the subject today. Their words are wise and courageous and entitle this splendid fraternity to the heartiest appreciation of all right-thinking people.

The religion of Jesus is the solvent of all the ills that afflict a sinful world. The hope, therefore, of all of humanity's problems is in the spread of Christianity. There will never be world-peace until the world is at peace with God. The spirit of Jesus, which is given to those who are born from above, desires the peace and happiness of all men everywhere.

There is no place on the earth today where the teachings of Jesus is making such progress as in this country. Every redeemed man added day by day to the ever-increasing army of the Nazarene reduces

our trouble and augments our efforts to secure a speedy solution of our national problem. It cannot be that gross injustice can long continue among a people where the Christianizing influence of the gospel is making such progress as it is today. Where Christ dwells in the heart of man there is peace and good-will in that heart for every brother man.

The outlook is cheering indeed. Christ's Army is marching on against the gates of hell. His kingdom must soon rule among men. The oppressed Negro people shall find rest under the shadow of this great rock. "The lion and the lamb shall lie down together." Race prejudice and race injustice shall flee away as the shadows flee before the approach of the King of day. The "Prince of Peace" shall have the last word in the arbitrament between man and man, and that last word shall fully justify the prophet's concept, when he forecasts Him as "The Prince of Peace." The race problem is to be solved by man's humanity to man. There is no other way. None other is needed.

XI

THE NEGRO'S SIDE OF THE QUESTION

IN the preceding chapters of my book the burden of the race problem has been charged up to the white race. It is believed that it is primarily a problem of the predominant people, and that the responsibility largely rests with this race, but the black race must make its contribution also to the solution of the task before us. In this chapter the author seeks to point out some things that the Negro race must recognize that are incumbent upon themselves while seeking redress of their grievances. Plain talk has characterized other chapters of the book and must now be indulged in. It has been the aim throughout to help all concerned see the true status of the question under consideration, with the hope that both races would tackle it with open minds and determined purpose. The Negro race must accept its full share of the big job and bring up its end of the task belonging to it.

A right spirit to begin with is the first

essential. Without this, reasoning will be clouded and duty unrealized. It is regrettable that all leaders of the race do not evince a right spirit. There are those who manifest an evident bad feeling towards most everything, and seek to inculcate prejudice and suspicion among Negroes North and South. Such speakers and writers retard rather than hasten the adjustment of their just grievances. Flings and sarcastic criticisms only serve to stir up and keep alive race prejudice. It is not meant by the above remark that leaders of the Negro race should not speak out in defense of their people when it is evident that they have been mistreated, as is often the case, but rather that their demurrer be made in the spirit of grievance rather than defiance and outrage.

Negroes owe a large debt to the white race, despite the many wrongs they have suffered from them. Their culture, religion and ideals have all come from white people. In the struggles of the race for their own betterment, they have been helped by the white man's money and sympathetic counsel. There is hardly an exception to this statement. Eliminating the numerous instances of mistreatment, no other distinct

race living among a superior race has ever been so kindly treated. These facts should be borne in mind and taught to the Negro youths of today. To be grateful in no sense requires self-abasement. But not to be grateful when gratitude is due is to mark one with ignoble spirit.

Patience must do her perfect work. There have been and will yet be numerous instances of mistreatment meted out to Negroes by low-browed and low-down white people. This will require patience and forbearance. He must recognize that until the "Golden Age" arrives there will not be a uniform practice of the "Golden Rule." Too, he must understand that the many instances of injustice and mistreatment no more represent the majority of white people than the many cases of Negro delinquency represent the average Negro. While waiting for the coming better day, Negroes should be satisfied with conditions that will enable the race to achieve its best. The upward trend of the race pointed out elsewhere shows that such conditions already largely obtain.

There must be a higher degree of merit for the Negro race. Recognition and favor come to those who merit it. The lack of a

high degree of worth is more to be deplored than the lack of recognition. In other words, it is better to possess merit without favor than to have favor without having merit. Virtue has her own rewards, but she also sooner or later has her crown of public commendation. It will be good for the teachers and leaders of the race to inculcate this conception in the coming generations. It is feared that in many instances favor is sought rather than the character that merits favor. Negroes have more reasons for upbraiding themselves than for grievance at their white friends. It is not believed that the black man is inherently bad, but like any other race, he responds to his teaching and environment. If he is constantly taught that he is not getting his just dues and that everywhere he is discriminated against, he will naturally come to believe the white man is his enemy and he himself alone is righteous. Thus he comes to have a conceited opinion of himself while possessing a deflated regard for others. It is precisely in this way that the spirit of bolshevism is built up. All bolshevists, in spirit at least, are outlaws and only lack the opportunity of becoming such in fact. In this way unwise teachers sow tares in the hearts of Negro

youths, only to reap a harvest of crime and censure. It is not good to inflate pride and arrogance where humility and penitence should abound.

The race must recognize its own sins, of which there are many. There are a large percent of Negroes who by their delinquencies prejudice many white people against the whole black race. They judge the many by the crimes of the few. The thousand of industrious and law-abiding members of the race are never mentioned in public print, while the vicious and criminal are published broadcast. Thus the innocent are made to suffer along with the guilty.

Public opinion is the most stubborn thing to be dealt with in all the world. But for a false public opinion, the race problem would vanish in a night. As Negro crime grows less, public opinion concerning the race will improve. The largest contribution therefore that the race can make towards the healing of its own sore problem is to improve the moral quality of its own people. Every agency of the race—the home, the school, the church, the literature—all should be vigorously pressed into service for the edification of the race in righteousness.

Law enforcement. The whole nation just

now is suffering woefully for the lack of law-enforcement. As a result of this, contempt for law is widespread. But the nation must come back to constituted government or else suffer a reign of terror. There is suspicion that Negroes are not zealous for law-enforcement, especially in the instance of their own race. But every good citizen is for the vigorous enforcement of the law without regard to the race involved. Negroes can materially help their own cause by helping run down and prosecute all Negro criminals. Not only will this tend to create a higher regard for the race, but it will do much towards the suppression of Negro crime. When criminally-inclined Negroes are given to understand that their own people are against them and that they will find no harbor for their crime it will have a wholesome effect in restraining crime.

As Negroes come to own better homes, increase their savings and command more financial recognition, they will more and more ascend in the scale of public opinion. With the average man of any race, financial success is thought of as the best evidence of worth and competency. Indolence and shiftlessness should be scouted, while industry and frugality should be taught and

encouraged. Self-help is the best help and self-dependence the best dependence. Negroes, in the majority of instances, do not save any part of their earnings and seem disposed to let each day take care of itself. The leaders can do much to improve this condition if they shall only give it the consideration that it demands. Negro frugality is indispensable to the best interests of the race.

Negroes must recognize the supremacy of the white race and be willing to be a good second. Right-thinking white people will welcome all the progress and all the good that the race may achieve. But as conditions now stand, and as far as the future can be forecasted, the Caucasian race seems destined to lead all other races. Only the shifting of the now apparent purposes of the Supreme Arbiter of Nations will make it otherwise. It is not equality of power and station that Negroes should worry about, but equality of opportunity. This latter is their inherent right, and with it they can achieve everything of which they are capable. Both races have many interests common to each, and both should work together in the heartiest way for the common weal of all.

Negroes can help their race by exercising more political power. At present they barely command notice in this respect. Since given their franchise until now they have blindly voted the Republican ticket. Thus the white Republican takes it for granted that they have an unending patent on the solid Negro vote, while the white Democrat thinks of Negro votes as ungettable. As a result, Negroes command little political consideration from either of the old parties. There is today in this country a large floating vote; a constituency that votes more for men and measures than for party. This is the highest and sanest statecraft, and Negroes can make themselves more influential in adopting the same principle.

Finally, Negroes must suffer. All of the bitter dregs of Negro-injustice and suffering have not yet been drunk. This sad fact may as well be recognized and accepted. The millennium has not yet come, and until it does, oppression and injustice will abide among men. The weaker race will always be the greater sufferer. Might is not right, but might has a wonderful predilection towards self-interest and self-preferment. Moreover, it seems to be connate with prog-

ress that we must suffer. The Captain of our salvation was made perfect, we are told, through suffering. Without doubt the sufferings and hardships through which our American colonists passed in their early history had much to do in the formation of that strong moral and mental fiber that shown out so resplendently in after years, and which laid deep and strong the foundations of this Republic.

The one discouraging thing about the emancipation of the American Negroes is that their freedom was given them without any special conflicts and suffering of their own. This doubtless is the psychology of much of the weakness and sins of the race since given their freedom. What they failed to suffer on hard-fought battlefields it seems that they must suffer through the weary years to follow. But as they suffer they will be purged and refined and finally come to their best by cross-bearing and mocking.

In this chapter I have tried to point out some of the ways Negroes can help their own cause, and in the meantime help solve the great, grave and ominous race problem.

XII

A HOPEFUL OUTLOOK

“**W**ATCHMAN, what of the night?” Is the night far spent and is the day-dawn in sight? Surely the interrogative awakens interest and incites us to a critical survey of our inter-racial problem. When all the facts, as they now appear, are checked up, how does the future look? Has progress been made, and do conditions warrant a hopeful outlook?

It must be admitted that we are far from the goal and that we are hardly yet under full steam. But that we are headed aright and that the weather is auspicious for a safe journey all the signs indicate. The dim outlines of the distant shores are telescoped, and hope is quickened. With a safe pilot at the helm and all the mates at their respective posts, “We will anchor by and by.”

It is difficult to forecast the length of the interval between where we are and where we must sooner or later arrive. Present conditions do not seem to justify the hope

of as early a solution as might be desired, but the mills of the gods do not always grind slowly. Emancipation, enfranchisement, national prohibition and woman suffrage all came in ahead of the prophecy of the most optimistic seer. May it please the Lord of hosts to look upon the uplifted face of Ethiopia and answer her prayer with speedy deliverance. When the baby Moses was born God was getting ready to break the oppressive yoke of bondage from the Hebrew race. Eighty years intervened, but when the time was ripe deliverance came in a day. This is an age of rapid movements and it may be that the passover lamb is already playing upon the hillside meadow. May it please God for it so to be.

But if we must approach the better day for our sun-burned brother with slow and measured step, it is comforting to know the darkest hour has passed and each succeeding day will bring the race into conditions more humane and more satisfactory. The present Negro fathers and mothers will go to their humble graves consoled in the hope that their children will tread a smoother path than the one their feet have trod.

What then constitutes the foundation of our hope for the solution of this ominous

question? The foundation is made of diverse materials, all of which are adhesive and enduring. Certain great facts working in the same direction augur an undoubted redress of human grievances. The world moves on towards the golden age seen and foretold by the Spirit-illumined seer in the long ago. It has tarried, but it is coming even now, and ultimately will burst forth with the fragrance of a May morning and with the glory of the God who foreordained it. The following agencies may be cited as the most potential factors working in this direction:

1. Past achievement. Much has already been accomplished. Deplorable as world conditions are today they are vastly better than at any age in the past. Rational optimism today has solid grounds upon which to stand. Whoever says the "good old days" are gone speaks with a childish mind and a distempered brain. "Say not thou, What is the cause that the former days were better than else?" We are not to say it, because it is not true and because the statement misrepresents God's order for the universe. Victor Hugo once said, "Progress is the stride of God," and so it is. Emerson says, "My hope for the human

race is as bright as the morning star; for a glory is coming to man such as the most inspired tongues of poets and prophets have never been able to describe. The gateway of human opportunity is turning on its hinges, and the light is breaking through. Possibilities are opening and humanity is pressing forward to possess them." Gladstone has expressed the same in still stronger terms when he said, "Above all things, let us believe and know that humanity is advancing all the time; that whether we see it or not, there is constant and developing progress in human life and human affairs; that though iniquity may triumph for a season and men's hearts fail them through fear, still onward and upward goes our race in God-guided and irresistible movement." These are golden words carved out of human history and Divine Revelation. Progress in righteousness is everywhere set forth in the Scriptures. Without it there is no rational explanation of God.

We are prone to look at the evil about us and fail to note the increasing good that must finally overcome the evil. "They that be for us are more than they that be against us." Shocking crimes are held up before

us day by day, while the ten thousand of deeds of love, justice and mercy go unchronicled by the daily papers. Thus we are moving towards those higher sentiments and nobler purposes that give heart to those who labor and pray for the Kingdom to come. Standing on our vantage ground of today, we are encouraged to fight on in the strength that God gives us, and to know that our labors are not in vain in the Lord.

2. Democracy. God is a democrat essentially and fundamentally. I do not use the term in a party sense. Jesus fared ill with autocrats during His earthly life. He made too much of the common people and the masses. His enemies recognized that His teachings and their practices were irreconcilable. But autocracies have been shrinking up and becoming fewer and more contemptible since He lived and moved among men. The acorn planted nineteen centuries ago has burst asunder the rock of autocracy; and democracy is rapidly coming into her own. The smoke of the most gigantic war of all history has not cleared away yet, and that war was fought and won to make the world safe for democracy.

The Bible teaches the competency of the soul in all matters of religion, and enjoins

every human being from meddling or interfering with any other human being. Every human being from the infant in its mother's arms to the hoary-headed sire is to be left untrammelled in his relations to God. He worships, obeys and serves God as his conscience alone dictates to him. He accepts or rejects Christianity according as he chooses. The omnipotent God does not compel him to subscribe to any form or act of worship, but throws open the door into the holy of holies and proclaims that "Who-soever will" may enter in. A human priest may not force him in nor bar the door to his entrance if he chooses to go in.

It was this truth revealed from heaven to Martin Luther four hundred years ago that brought on the great Reformation and has dismantled the pernicious doctrine of religious hierarchies in Europe. Its ripe fruit only in part has been gathered, but we may hope that the full harvest is soon to be brought in. The best things in life today are the outgrowth of the Reformation. Religious freedom, written into our national constitution, is the fruit of Luther's stand for soul-liberty.

Religious democracy prepares the way for political democracy. One suggests the

other. When you find one who is a democrat in both government and religion you have the ideal for the highest possible citizen in the world. One cannot consistently demand freedom for himself and deny it to another. We must cease our boast of being a free and liberty-loving people unless we insist upon an application of our doctrine to every American citizen and the whole wide world. The colored race is entitled to the full benefit of our preachment. Thus it may be said that democracy will contribute its part in the solution of the race problem.

3. Leaders of thought and morality. A democratic government does not disparage leadership, but demands it and encourages it. It lifts up merit, while tending to suppress leadership among the unworthy and incompetent. We are fast leaving behind the cheap politician, who in the past has thrived by chicanery and demagogary politics. Men of thought and poise of soul are to be our future leaders and standard-bearers. Such leaders mold the thinking of the masses and help make a higher morale for the nation. Leaders of this type are naturally sympathetic towards the great race of American Negroes and will exert a powerful influence for the good of the race.

We never outrun the standards of our leaders; and we have suffered immeasurably in the past from an unworthy leadership. Of course this statement has many notable exceptions to it, but it has been the rule rather than the exception. "When the righteous rule the people rejoice."

4. Christianity. In Christianity is found the sealed sepulchre for all oppression and injustice, and the open door for all human hopes. Sin has turned the world upside down and Christianity has the stupendous task of turning it back. There would be no race problem, nor any other problem, but for sin. The religion of Christ is the final solvent of all that afflicts society. Gradually it is working its way into the leaven of human ills and righting their wrongs. Corrupt as society yet it, it is vastly better than in former years and every year marks its increasing power for good among men. Christ's law of love leaves nothing to fear of His true disciples. "Love worketh no ill to his neighbor."

Every soul regenerated by the quickening Spirit partakes of the nature of that Spirit, and ever thereafter links its life with God for the general good and happiness of mankind. To fail to manifest such a spirit is to cause

doubt of its possession. 'This rapidly increasing army of heaven-redeemed citizens augments the strength coming to the country through Christianity, and prophecies the early approach of a better feeling and more brotherly treatment of one another.

Christianity must accomplish this blessed result to justify its claims and fulfill its promises. Every human hope is bound up in its redeeming power. If it fails, a starless night settles over the world. All else has failed, and humanity's last hope is in this "Star of the East." But it cannot fail any more than God can fail, for it is His once-for-all divinely appointed agency to make an earth wherein dwelleth righteousness. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." "A light to enlighten the world," is the glorious heritage of Christianity.

The dome of heaven rests upon Christianity, while the Christ of God is the Jacob's ladder connecting heaven and earth together and providing the way for the ascent of mankind. While angels descend

and ascend upon this ladder, it is primarily humanity's ladder and all races attain to immortal glory while climbing the upward way together. While thus pressing onward and upward we sing the same blessed songs of Zion and have a common spirit of love and sympathy. Despite the difference in race, position and education, the bond of love in Christ draws us together in the unity of the same spirit. In the hearts of those who have seen His light there has grown the conviction that beneath all external condition, however unlike, there is a touch of nature, a common dependence, and a common salvation that makes the whole world akin and makes all mankind one. "For whosoever shall do the will of God, the same is My mother, My brother and My sister," are the words of the incarnate Son of God.

The fruits of this divine planting have been continuous and manifold, and are fastly covering the earth with its love and blessings. To it must be ascribed the great achievements in history; many of the noblest movements of humanity for the betterment of the race; and the ultimate solution of all problems that have their roots in ignorance, selfishness and vaunted pride. In its purifying influence it will lead to

right feeling and right conduct towards the aborigines of Africa and of all races of men. The arms that were outstretched on Calvary's cross embrace the entire globe and are gradually gathering unto Him all the families of men and are welding them into a blessed bond of sympathy, love and trust.

Besides the redeeming and enlightening power of Christianity, softening the asperities of men and building them into a bond of love and fellowship, it has another very prominent aspect, viz.: It is revolutionary. It is the dynamic of God for the overthrow of sin and unrighteousness. The Church of God is a mighty militant army marching onward against the powers of darkness. It is the appointed instrument to smite to death the hydra-headed, grim-visaged and arrogant devil, who goes up and down the earth sowing tares in the hearts of men and filling them with the spirit of lawlessness, hate and crime. "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

The erroneous notion that has crept in that Christianity is a soft, acquiescent religion that only smiles and loves is wide of the mark. It hates with a vengeance everything that opposes God and seeks to thwart

His reign among men. While exalting God it debases sin; while loving the good it hates the evil; while building up the kingdom of heaven, it is putting down the works of the devil. It is intolerant towards every evil that lurks in secret places or that boldly stalks forth to defy the right. An insipid Christianity is no Christianity at all.

This element of Christianity is a mighty asset to every good cause. It may be counted on in the adjustment of everything that afflicts society or that wrongs the humblest of God's creatures. The dynamics of God are in it, and no power can stand before it. Thus, we are encouraged to battle on till the day dawns and the shadows of the long night flee away.

Summing up these several influences working together for the general good of society we have the best of reasons for an optimistic outlook for an early improvement, and an ultimate adjustment of the present acute and perplexing race problem. The spirit behind the revolutionists cannot be conquered. Right is might, and in spite of any discouraging signs, the acclaim of humanity for a Christian democracy applied to all races and classes is becoming louder and more insistent with each succeeding

day. It may step at times in the dark and fall, but always it will rise until in the end it wins. There is no force as great as that accumulating moral force, expanding from shore to shore; from boundary to boundary; from generation to generation, and in the years to come it will wear the crown of victory and wield the scepter of righteousness:

“Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth.
Patient endurance
Attaineth to all things;
Whom God possesseth
In nothing is wanting;
Alone God sufficeth.”

But if the souls of the redeemed about the altar cry out, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?” we may not be surprised at the impatience of a suffering race further removed from the divine glory. No doubt the same question, “How long?” echoes in the minds of many weary-burdened sons of Ham. Naturally our hearts anxiously ask, what of the

time element in this program? We are saddened, if not discouraged, when we think of the slowness of this process. If relief must tarry until one by one society is regenerated and constitutes a universal brotherhood then the consummation seems discouragingly remote. But two facts may quicken hope and give heart: Christianity is spreading and gaining momentum. A nation may be redeemed in a day. That day seems to be drawing near. The spirit of prayer and supplication is to be poured out upon the people and a mighty impetus will be given to the kingdom of God among men.

The other fact is this: As Christianity goes forward society becomes more and more under its benign influence. Christian influences permeate society and mold the thinking and actions of the masses far beyond the ratio of the numerical increase of professed Christians. Most men today are largely controlled by the influence and example of Christian principles. As the number of Christians become increasingly larger, this influence will more and more predominate society.

When the promised one of prophecy—Israel's Messiah—came, His advent was shouted through the heavens by attending

angels in the enraptured acclaim, "Glory to God in the highest, and on earth peace, and good will to men." Those holy words fell upon dull ears in that long ago age, when men felt little of the spirit expressed in the phrase, "Good will to men." But these words were born of God and prophesied the coming of a better day—a day when men, under the divine Spirit, would think and feel, not in narrow social lines, but in a circle that embraces all men of all races. Those were divine words and they are gradually permeating and purifying all forms of personal and national life and go marching on to universal victory, and will continue—

"Till the war-drum throbs no more,
And the battle flags are furled,
In the parliament of man,
The federation of the world."

Then will be realized this wish expressed by another, "I wish you a vision of God that shall make you eager to guide others to the place of vision; a vision of yourself that shall give you charity for the weakness of others; a vision that shall reveal to you their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a mas-

ter of self and a servant of all." With God over head, true men on earth and the ultimate potency of right, there is nothing to fear. Here and there there will be lapses, and progress will seem to stand still, but the undertow is still moving towards the divine plan for an earth wherein dwelleth righteousness. Let hope be quickened and patience do her perfect work. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it shall surely come; it will not tarry."

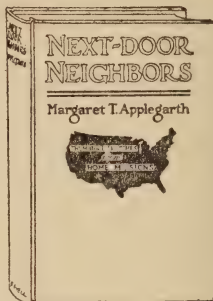
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